

*Second generall Epistle*

TO ALL THE

S A I N T S.

Wherein is unfolded the  
Covenant of grace, as its a Law  
in the spirit, of light, liberty,  
righteousnesse, holinesse, pow-  
er and glory.

As likewise as it is a Law of peace,  
love and edification.

*Published for the good of those who  
love peace and holinesse.*

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Written by T. Collier.

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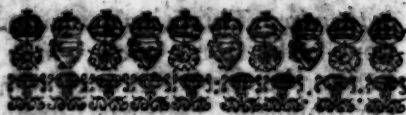
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*A Preface to the ensuing  
Epistle.*

*Deare Christian,*

**T**H E occasion of my  
presenting this Epi-  
stle to your confide-  
ration, at present,  
was principally a  
sensiblenesse of the  
great miscarriages that I see daily;  
not onely amongst the carnall and  
prophane ones of the world; but  
many amongst those who have  
seemingly been purged from their  
former filthinesse, yet seeme to be  
returning, if not returned, with the  
dogge to his vomit, and the sow that  
was washed, to their wallowing againe

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*in the mire*: This being a temptation that befalls not onely, a *Judas*, a *Demas*, but sometimes meets with *Christ* himselfe, with true Christians, it being covered over with a pretence of holinesse. I could not at present be altogether silent concerning this thing; not that my writing can in any case prevent your miscarriages, its the *anointing in you that must and will teach you all things*; but if the same anointing speaking in and through me, speak in and to you, it may be through the power of the same anointing speaking in both, establish and confirme us both in the same truth.

The subject I have treated on, and at present commend to your consideration, is the Covenant of grace, that law in the spirit which God promised in the Prophets, and now makes good in the Saints, because the knowledge of this in  
power



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power is that will keepe Saints upright with God, prevent them running into those extravagancies and unheard of opinions and practices, which men, pretending godlinesse, runne into now adaies; there is no law but this law that I know, can deliver souls from this danger; for prevention of mistakes, or *mis-censuring*, I desire you to observe these *ensuing rules*.

1. Without partiality, or a heart biaſſed to any ſide, dealing faithfully with your owne ſoules, looke to God, ſee if he ſpeakes not the ſame truth in you.

2. When I mention ſo often the law in the ſpirit, I minde by it onely the *Covenant of grace*, *Jeſus Chriſt*, who is all for, and in the ſpiritual Christian.

3. The reaſon why I ſo oft mind the falſhood and deluſions of natural & carnal ones as well as of *thoſe* who are or would be accounted

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more then ordinary Christians, is because I intend the generall good, my soule earnestly *longing*, not on-ly after a stedfastnesse and un-moveablenesse in those who are al-ready come in, but likewise ear-nestly *longing* after the *coming* in of more to the knowledge of this Co-venant, which is a soul-converting, establishing and glorifying Cove-nant.

Qu. In what respect may Christ be said to be the Cove-nant?

Ans<sup>r</sup>. Christ is the Cove-nant of grace as he was given forth by the Father, therein to de-monstrate and declare grace; The Father to make forth that fulnesse of grace that was and is in himselfe for sinners, gives forth his Sonne as the Covenant; There is my Sonne, my on-ly beloved, take him for a Covenant, that your soules may be satisfied in the knowledge of my grace, Isa. 42. 6.

I will

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*I will give the for a Covenant to the people, for a light to the Gentiles: He is called the minister or messenger of the Covenant, Mal. 3. 1. Because the Father by him and through him declares this grace unto the sonnes of men, and communicates his to whom he pleaseeth.*

2. As the Father thus gives forth Christ a Covenant, in whom he declares *grace*, doing all in him, for us, without us, so he comes into soules by the same spirit that he was in Christ; so that Christ comes not onely as a Covenant to us, but in us, and the same law of spirit and life takes possession of us; and this is the law *written in the heart*, which will occasion soules in whom it is, never to depart from God.

Qu. *Why is this Covenant called a new Covenant, is it not the same that was in the Old Testament?*

Ans.

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*Ans.* 1. It true those that were saved, were saved in and by the same Covenant.

Yet, 2. This Covenant, to speake in the *language* of Scripture, was not then made, but the Covenant then made verbally, in word, was another Covenant, and that of workes, which was broken. Now because this seemes to be a doubt and scruple, I shall give you severall cleare demonstrations for the confirmation of it.

First, The Scripture calls it, *Two Covenants*, an old and a new, *I will make a new Covenant, not such a Covenant as I made with your Fathers, &c.* Jer. 31.

*Object.* But some will say, that its called an old and a new, but therein to declare the clearnesse of grace under the Gospell, yet the same Covenant, as there is the old and new Moone, when all is but one and the same.

*Ans.*

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*Answ.* 1. It is not called a new Covenant in respect of the cleareness, but in respect of the nature of it; its not the same, *I will make a Covenant, but not such a Covenant as I made with your Fathers:* The difference of the nature of these Covenants will appear if we consider,

1. That was a Covenant written and engraven in *Tables of stone*, this is a Covenant written and engraven in the heart.

2. That was a Covenant that could not give life nor cause to walke, *because of its weaknesse, Heb. 7.18.* But this Covenant is a Covenant of life.

3. That was a Covenant that directly *tended to bondage*, *Gal. 4. 23, 24.* But this unto grace and spirituall liberty.

4. That Covenant was but a type, a shadow, this the substance, therefore not the same, no more then

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Then the Jewish Ordinances, who were all typicall and shadowes, was the substance or thing shadowed; no more the same then those creatures sacrificed was Christ; no more then the blood of the Paschall Lamb sprinkled on the door posts, was the blood of Christ; or the land of Canaan the spirituall rest of Christians; but all was typicall, and the substance was shadowed forth in those types, and Saints found grace couched under this old Covenant; The mistake of this occasions much miscarriage amongst many, looking upon the Covenant to be the same now as formerly, will have a Covenant without now as then; and hence set up fleshly Ordinances of their owne invention, futable to such a Covenant, by which thousands are deluded; whereas the truth is, that then there was a Covenant in the flesh which gendred to bondage, which onely those

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those in the spirit were delivered from, by the mystery couched under that Covenant, which none after the flesh could see into; but we are onely under this Covenant in the spirit, which is a Covenant of liberty, a Covenant of grace and much glory, and none are owned in this Covenant, but those who are in it, that is, those in whose hearts it is written. Its true, men may be in the profession of this Covenant who are not in it, nor never knew it, but they ought not to be there; and there shall not a man passe for currant, that hath not on *this wedding garment; with, Friend, how camest thou in hither? take him and binde him hand and foot, cast him into utter darknesse, &c.* Thus this Covenant being rightly knowne, we shall be able to see and say, that its a Covenant of grace indeed, a Covenant of peace and love indeed, in which our souls shall

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shall be abundantly refreshed, and powerfully upheld in and under all temptations and conditions.

5. That was a Covenant that might be broken, *that was broken*, Jer. 31. this a Covenant that shall never be broken, its an everlasting Covenant possessing soules *with everlasting grace and love, everlasting joy and praises*, Isa. 35. last. This Covenant in the spirit is the everlasting, never-erring light and rule of Saints experienced; it is that anointing which teacheth all things; and so I commend it to you.



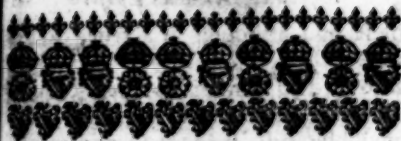


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*A Second*  
 G E N E R A L L  
 E P I S T L E  
 To all the Saints.

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Chap. I.

*Shewing the Light of the Law in  
 the Spirit.*

**G**OD is light, and in him  
 there is no darknesse at all :  
 All though its true, God  
 is with his People un-  
 der dark dispensations, up-  
 holding them in it ,  
 though many times they are ignorant

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of it; and although it's true, soules once gathered up, by the power of light, into its own fulnesse, where it beholdeth the purity, sweetnesse, and glory of the invilible God; being in some measure, through that sight, made conformable unto him, and partaker of that selfe same glory; the discovery of true light in Saints, being the right way of true enjoyment.

Now Saints when they have not only drunk of the bitter cup with Christ, (*viz.*) *The cup of sufferings*, and so have been made conformable to him in his death; but likewise have drunk new wine with him in his Fathers Kingdome, even that wine of the Spirit, which makes glad the heart of the City of God; hence the soule, being thus imbrac'd into the bosome of love, and at present come in the Kingdome of his dear Son, concludes with the Prophet, *Tbou hast made my mountain so strong I shall never be moved*; but immediately the Father withholding those manifestations and sweet imbrace-ments in the bosome of Love, the soule is troubled; *Tbou didst but bide thy face, and I was troubled*: This was Pauls condition, who was caught up into the third heaven,

*saw and heard things unutterable, yet the Father lets him down again under a cloud of flesh; which seems at present to eclipse and darken his former glory, which was his trouble and his burthen, desiring to be rid of it; but he was answered, My grace is sufficient for thee, my strength shall be perfected in thy weakness; this being the experienced condition of many a precious soul who, although they are sometimes taken up into the third heavens, and so have a taste given them of the heavenly glory, yet they are let down again under a cloud of flesh. living upon grace, looking after, and hastening unto the glorious appearing of the great God; knowing, That when Christ who is our life shall appear, wee shall appear with him in Glory; that as wee suffer with him, wee shall reign with him.*

Now there being false Light, which is indeed darknes it selfe, in the world, and a mystery of iniquity under the pretence of truth, by which many are deceived: I shall therefore in this ensuing Treatise, according to the measure received, give a brief touch of the true Light, Liberty, Righteousnesse,

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holines,

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Holines, Power and Glory of the Law in the Spirit, the Covenant of grace written in the heart, in opposition too and discovering of that law of darknes, sin and flesh, the one being the law of the new, the other the Law of the old man.

This Law in the Spirit, is the Spirit it selfe conforming souls to it selfe; and its first a Spirit, a law of light, even that true light, that lighteth every soule that comes to the Father; *He is light, and in him there is no darknesse at all.*

This Law of light, where it works powerfully, where it works savingly, it enlightens the understanding, in these ten particulars following.

First, It enlightneth the understanding, by which it comes to see the evill of sinne, the evil nature of it, the evil consequences of it.

1. The evil nature of it, the evil fountain from whence it flowes, even the fountain of flesh and devil, a bitter, and filthy root, which produceth fruit sutable unto such a tree, which is Death, the consequent or fruit of sinne, *The wages of sinne is death*; the soul is now taught to see the evil nature of sin, the con-

contrariety of it unto the divine nature; the soul can see and say truly, that although sinne is nothing to God, although sin reacheth not God, yet it is absolutely contrary to those divine and heavenly discoveries of God made forth in the spirits of Christians; if you search the Scripture you shall finde this a manifest truth in the Spirits working; See *Act. 2. 37. chap, 9. 3, 4, 5, 6.* If you search your own experience, you shall finde it sutable; never any soule made partaker of grace, but first made sensible of the want of grace, by the enlightning power of the Spirit of grace in the discovery of a mans selfe unto himself, and so of the evill nature, of the evill consequence of sin, which is a sensibleness of an internal and spirituall death under darknesse, and a lake of fire; and this worke of discovery by this Law of light is effected, not only in soules at their first conversion; but all along while flesh and sinne remains, till death is swallowed up in life, and mortality bath put on immortality, till Christ who is our life shall appear, then shall we appear with him in glory.

Que. What is sinne?

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Ans.

*Ans.* Sinne, is a transgression of, or turning aside from a righteous Law: if wee judge of sinne by a letter, a law without us, then it is a transgression of that Law, a turning aside from the Law; but if we judge of sin according to the light of the Law in the Spirit, then all turnings aside from, all motions and actings contrary unto that Spirit of life and light, are sinne; and indeed souls living in the light of this law are able to judge between the motions and actings of flesh and spirit, they are made able to judge truly of good and evill, and that not by eating of the forbidden fruit, but by being made partakers of the fruit of the Tree of Life.

So that now the Christians discovery of sinne is not so much after the law of the old, as after the law of the new man, that law of *spirit and life in Christ*, which is a sinne discovering law where it enlightens; so that a Christian in the light of this law, sees every motion to evill, every lust and corruption, the whole body of flesh, to be contrary to that divine & spirituall law, to that di-  
vine



vine nature received; and hence is maintained a continuall warre against it, untill that *warfare be accomplished* in the ending of it.

2. This law in the Spirit is not onely a light discovering sinne, but likewise a light discovering *Love* and deliverance from sinne.

First it discovers *Love* notwithstanding the Creatures sinne; nay, not only so, but it is *Love* in that Law that discovers sinne, and it selfe, who is *Love* unto Creatures while they sinne; herein is the riches and freeness of grace unfolded in the discovery of *Love* and grace unto Creatures, who are in themselves unlovely; he opens a fountain of *Love*, notwithstanding sinne; a fountain of blood and Spirit to wash away both the guilt and power of sinne, a fountain of living waters, even those waters of life, that revives and comforts the weary soule in a barren and dry land; thus this Spirit of light, leads poor, empty, hungry and longing soules out of a barren and dry land, that land of *Ægypt*, a land of blacknesse and darknesse, of oppression and hardship, through and out of the wildernesse and

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solitary condition into the sweet imbracements of the Fathers Love, both into the freeness and fulnesse of it, notwithstanding the Creatures sensiblenesse of its own unworthinesse, and now the soul being thus lighted to, and possessed with this everlasting Love and grace; it is likewise brought in sight of a lovely & gracious deliverance, a deliverance from the guilt, a deliverance from the power of the Law in flesh; that although the Christian, through the powerfull working of corruption can say, many times with the Apostle, *Ob wretched man that I am, who shall deliver me from this body of sinne?* Yet it can say, by faith triumphingly, *Thanks be unto God who giveth a victory, through our Lord Jesus Christ;* flesh oft-times acts in Saints for their tryall; and they are to passe through many tribulations to the Kingdome; through a Sea of Glasse mingled with fire; yet in conclusion they shall stand on top or above them all (with the harps of God in their hands) the Spirit making sweet melody in their hearts singing the song of Moses, *Praise be to him that sitteth upon the Throne and to the Lamb for ever;* thus this Law of the Spirit

Spirit in righteous souls, not only of sinne and misery, but likewise of love and deliverance; it leads the soule not only into the beholding of darknesse and sorrow; but it leads the soule out again into the beholding of light, love and deliverance; and so it shall be truly said of them, *These are they that are come out of great tribulation, and have washed themselves white in the blood of the Lamb;* these are they that have gone through many tribulations to the Kingdome, &c.

3. This Law in the Spirit discovers not only a *deliverance* from flesh and sinne, by which the soule is kept below its glory; but it likewise discovers a glorious deliverance into that spirituall and eternall Kingdome, where is nothing lesse then peace, purity and perfection; it hath an entrance given, into that everlasting Kingdome of his dear Sonne.

First, It hath a light given, by and in which it sees into that Kingdome; *In thy light we see light;* and that Kingdome is within us; in this light the soul sees into the severall dimensions and glory of it; it sees it to be a Kingdome altogether lovely, altogether delightfull

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full of desire, he sees it to be a Kingdom of righteousness, holiness, peace, joy, and full of spirituall glory; he now sees that no unclean thing can enter into this Kingdom; all flesh and filthines, all hypocrites and hypocrisy, all things that love and make a lye must be without, cast out into utter darknesse where is weeping and gnashing of teeth.

Secondly, As there is a light, so there is an entring into that everlasting Kingdom, with a full expectation upon sure ground of being eternally compleated in that Kingdom; hence it is the Psalmist saith, Psalm 145. 10, 11, 12. *Thy Saints shall blesse thee, they shall speake of the glory of thy Kingdom, and talke of thy power, to make known to men his mighty acts and the glorious majesty of his Kingdom;* marke you here, the Saints shall speake of the majesty of his Kingdom, and shall make known the glory of it to the sons of men, and why so? Because they are able to give a true relation of it; they have been in the Kingdom, and can speake experimentally of that Kingdom: note by the way, who are the likeliest men to make known the Kingdom of God to others, University men,

men, or Saints; the Scripture saith, the Saints shall doe it, for to them it is given to know the mysteries of the Kingdome; they have been in the Kingdome, others parhaps have heard of the Kingdome, and so can speak somthing by hear-say; but the Saints they have been in the Kingdome, and the Kingdome in them, and they can speake experimentally of the grace and peace of it, and of the glory of it too in a measure; a wonderfull delusion, that poor ignorant creatures should imagine that humane arts, the wisdom of the flesh, should be able to unfold the Kingdome of God unto them, or to preach the everlasting Gospel, which is called the word of the Kingdome; no, no, it's proper to Saints onely to doe it, who alone have by the light of this Law in the Spirit, been delivered into this Kingdome of righteousness peace, and joy; others may speak and talke rudely of it, but alas they know not what it is, they never did so much as see into the glory of it, never had so much as a pee-phole opened to see one glimpse of that light, of that grace, of that glory;

*John 3. 3. Except a man be born from above.*

*be*

he cannot so much as see into the *Kingdome* of God; but Saints are delivered into this *Kingdome* in a measure by this law in the Spirit: beloved it's the property of this light of God, to gather up souls into it selfe: The *Kingdome* of Heaven is a *Kingdome* of light, and in the light of Heaven, which is God, who is light, we shall see light and enjoy that light: the light of this Law is a transforming light, I (saith Christ) am come a light into the world, he that believeth on me shall not abide in darknesse, *John* 12. 46. and we all with one face beholding as in a glasse, the glory of the Lord, are changed into the same image, or likenesse: that as we have borne the image of the earthly, so now we shall bear the image of the heavenly, being delivered out of that *Kingdome* of darknesse, into the *Kingdome* of his dear Son, which is a *Kingdome* of light, light being sown for the righteous, and gladnes for the upright in heart.

4. Souls delivered into, or participating of this law of light, are able in this light to judge of things that differ; Light is that which makes true discoveries of things in their colours; darknesse either wholly hides the appearance of

of a thing, or else presents it at the best as in a false glasse; but *light* is that which makes all things manifest; so this light in the Spirit, expels that darknes within, by which the understanding was either wholly blinded, or else had things presented in another shape then what they are in themselves; but now the new man in this light is able to judge according to the measure of light received; it now no longer calls evil good, and good evil; it puts not light for darknes, and darknes for light; it calls not every thing good, though it sees God working good out of every thing, it sees and is able to say, that *that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit*, it justifieth not the wicked thing, nor taketh away the righteousness of the righteous from him; in a word, the soul in whom this glorious light of God is manifest, is able in a measure, to judge between flesh and spirit, fancy and reality, shadow and substance, form and power, notions and true discoveries, delusions and true enjoyments; *The SPIRITUALL MAN judgeth all things, yet hee himselfe is judged of no man:*  
that

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that is according to the measure of light received he judgeth; not but that it is possible for a spirituall man, who is in part renewed, to be under a temptation; a cloude of darknes for a time, although the Sun be there, yet that dark and black cloude prevents the shining of it, *But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;* the winde of the Spirit shall disperse those clouds and mists, of thick darknesse, and the glorious light shall again appear, to the chearing and comforting of the weary soul, causing the shadowes to fly away *in his holy mountain,* and then the soul comes againe clearly to see wherein it was mistaken, and then he can say with the Prophet, *so foolish was I and ignorant, I was even a beast before thee :* thus light appearing they no more justify flesh and darknesse, but justify God in every thing; they no more lay their temptations to lust and fleshlynesse, upon God, but upon themselves; having a true discovery made within themselves by the light of this Law of the righteousnes, holines, and glory of the Father, they cannot but cry out, *Holy, holy, holy Lord God Almighty*



ty, Heaven and Earth is filled with thy glory; and now they are abased with *Jobe*, I have heard of thee by the hearing of the eare, but now mine eyes have seen thee, wherefore I abhorre my selfe in dust and ashes: Oh, my beloved ones, when once the soul hath seen the Lord, then it laies downe the justification of flesh, then, and never till then, it truly, it savingly abhors it self, layeth it self low, and the Lord alone is exalted in that soul: when the Prophet *Isayah* had seen the Lord, Chap. 6. Then, *Wo is me, I am undone, I am a man of polluted lips, for mine eyes have seen the King, even the Lord of hosts; this glorious and pure vision of the Almighty within us, will be not only a light discovering, but a fire burning up all things below and contrary to it selfe.*

5. This *Light* of the Spirit causeth the soul to see more excellency in God in Heaven, in spirituall things, then in all other things in the world besides; nay, it now sees all other things below to be but dung and drosse in comparison of Christ; when men of the earth are taken up with earthly excellencies, this soul can say, Lord lift up the light of thy countenance upon me, that's light will fill

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fill me with more joy, then those whose corne and wine and oyle abounds; the soule sees a goodnes, a lovelines in God, in Christ, in the Spirit, by way of excellency; it doth not only say that God is good, but he is most good, *his love is better then wine*, better then life; his countenance causeth more joy then corn and wine and oyle; Oh this is sweet, when experimentally enjoyed! then the soule can say, *Thy word is sweet unto my mouth, yea, sweeter then hony to my tast, sweeter then hony and the hony comb*, better then thousands of gold and silver; now the soule eyes to worldly and fleshly excellencies, as it is gathered up more and more into the glorious excellency of the Spirit; it hath a propriety in God by way of excellency, and hence it comes to pass that no propriety below this, without this, is of any value to a renewed, a changed minde.

6. This Law of light, causeth those, inwhom it is according the measure of its manifestation, to see God in every thing, to see him and enjoy communion with him in all conditions, and this is a sweet discovery, a heavenly light, which produceth a heavenly life; when  
the

the soul sees & enjoyes God in all things; when it sees God to lye, as it were, at the bottom of every creature, of every mercy, sees him to be the life, the fountain, the glory of all; streaming light, love & communion to the soul through all: now it can say, God is to me the life, the power, the excellency of creatures, by which I live, and so I live not by bread only, but by every word that proceedeth out of the mouth of God; it sees a stream of life and power from the Father in the use of them; it now in that light, sees God in wicked mens actions to them, sees him in every dispensation, whether more pleasing, or more frowning, to a fleshly apprehension, whether it be in prosperity or adversity, in prison or liberty, poverty or riches, in light or darknes, it can say truly, God is good to Israel, to such as are upright in heart; & all things shall work together for good to such as love God.

7. This Law of light, causeth the soul not only to see God in all things; but it presents matter of rejoycing in all conditions; souls thus enlightened, can sing in prison, enjoying communion with God; there they can see it to be good, being where their Father will have them to be; much more where they enjoy the presence of their Father manifesting love & grace to them & in them.

8. They living in this light, seeing all conditions to be good, through the appearance of the good God in it, can now see and say, that it's not the least part of their happinesse while they are here, to live fully and compleatly in the will  
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of their Father; Oh, saith the soul, that I could attain to this, but to live satisfiedly and contentedly in the will of God, what a transcendent excellency doth the enlightned soul see in this one thing! how would this quiet and silence all fleshly and carnall risings, disslikings, and quarrelings against the divine providence; it can say, Good is the Word of the Lord, and *good is the will of the Lord*, and good is this condition to me, because its my Fathers good pleasure so to have it, who knows best what is good for me; an excellent discovery, but more excellent, when living in the power, in the glory of it.

9. This Law of light discovers the vanity and folly of all fleshly wisdom in the things of God; this Law of light makes that soul truly sensible in whom its manifest, of the difference betweene the wisdom of the first and second *Adam*, and so that word is fulfilled in him; if any man will be wise, let him be a fool that he may be wise; he shall be a fool (that is) made truly sensible of the folly of all fleshly wisdom; the insufficiency of the light of nature and wisdom of the flesh to attain the knowledge

knowledge of God, or the things of God, For in him are hid all the treasures of wisdom and knowledge, and its a gift of the Spirit, to those whose eyes are enlightened to see into this myltery; To you its given to know the mystery, or secrets, of the Kingdome, when its hid from others; they are strangers to it, though never so much indued with fleshly wisdom.

10. And finally, This Law of life is a light and lamp unto the feet and paths of those in whom its manifest, to lead and direct them into its waies; it is that voyce behind them saying, *This is the way walke in it*; when they turn to the right or left hand, it's that light which guides them into all their undertakings whether civil or spirituall; it is their great comforter, without whose direction they cannot comfortably act in any of their undertakings; in a word, it's that Spirit of light and life that occasions motion & action suitable to its owne nature, and sets the soule upon that worke which is higher then it selfe; that way which is a way of light and truth.

Thus the Law in the Spirit, is a Law  
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of light, giving understanding unto the simple, enlightning the minde, it is the true light that lighteneth the darknesse of every Sunne and daughter of Sion.

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Chap. II.

*Shewing nine false Lights, flowing from the Law in the flesh.*

**B**UT there is a false Light, as well as a true Light; there is a Law in the flesh, as well as in the Spirit; although its true that all false Light is indeed darknes, though men call it light, *If the light be at is in thee be darknesse, how great is that darknesse!* therefore I shal speak something by way of discovery of this principle, this power of darknesse, under the nominall tearme of light; this false Christ, or rather this Antichrist, which if it were possible, would deceive the very elect.

Now this false light, or rather delusion of this law in the flesh, may be considered under these following considerations.

*First*

*First false light.*

1. It presents low, carnall and fleshly excellencies unto the creature, as its chiefeſt good; it gives a false representation of things; it calls evil good, and good evill; it puts light for darknes, and darknes for light; it judgeth sweetness to be bitter, and bitter to be sweet; and thus it represents the worst things with the greatest excellency ; in more particular.

First, it discovers not sinne and fleshly motions, and fleshly actings as the greatest evil, but as the greatest good; thus the soule is deluded with a false light, when it looks upon the deeds of darknes as deeds of pleasure, and the waies and paths of darknes, to be waies and paths of pleasantnes and peace, and thus it becomes a pleasure and pastime to a fool to commit folly; this is the universall spirit of Satan, and law of darknes that rules in the world, even in the hearts of the children of disobedience; so that in a word, the worlds way is a way of darknes, and they delight to have it so.

Its true, sometimes they hear of Christ and grace by the hearing of the

care: but the use they make of it, through the deceivableness of this false and dark light, is to sinne the more freely, to give up themselves to the service of the flesh, with the less trouble: thus are the most, the greatest part of the world blinded to their own ruine, and yet think they see.

*Second false light.*

Secondly, this Law in the flesh presents the world as an excellent thing, as the chiefest good to many a soul, who will shew us any good, saith the worldly creature, who thinks the world best; hence it is so many, and that under the form and notion of godlines to, hunt so earnestly after worldly honors, profits, pleasures; doe not such through that false glass that thus represents things, apprehend the chiefest good, the chiefest excellency to be in the world; when alas, those poor deluded souls see no excellency, no preciousnes in God the fountain, it forsakes him and runs to streams; not but that every creature of God is good, the soule beholding and enjoying the good God in it: but without God there is nothing good, no man good, no creature good, nothing good, God is the good-  
nes



nes of all things unto an enlightened,  
renewed minde; now this love of the  
world, and being taken up with, and  
living in the worlds excellencie, the  
worlds glory, is, not only the sinne, and  
will be the shame of men of the earth,  
who have their portion in this life;  
but its a temptation that lights many  
times very heavy upon those who are  
Christians, Saints indeed; Christ him-  
self was set upon by this temptation;  
and I believe Christians, who have ex-  
perience within themselves of that  
new birth which is from above, walk-  
ing the way of true holinesse, can bear  
witnes to this truth; amongst all their  
fery tryals and temptations this is one,  
to imbrace *this present evil world*, not evil  
in it selfe, but evill to him, who hath  
an evil heart to depart from the living God,  
making the world its dead Idol; this is  
that with which the world is over-  
come: mad they are in the imbracing  
the honours, profits, and pleasures of  
this present world; this is that which  
overcomes the heart of many a *Judas*;  
what will ye give me; of many a *Demas*,  
who after much profession, forsake the  
Lord, *imbracing this present world*; be yee

therefore watchfull, for your adversary the Devil goeth about night & day, like a roaring Lion, seeking *whō* he may devour; & one of his greatest temptations & delusions is the presenting to your understandings the glory of this world; although its true, he fallſly represents it too, for he presents it glorious in it ſelfe, to the deceiving of the ſoule, but never presents God, who is the quinteſſence, the excellency and the glory of all things, without whom there is nothing glorious, nothing excellent, nothing truly ſatisfactory or lovely; this is the ſecond falſe or deceivable light, preſenting things which are indeed good without him, who is the goodneſſe of them.

*Third falſe light.*

Thirdly, If God make ſome discoveries of ſinne to the naturall conſcience, it being convinced of ſin, waded under the apprehenſions of it; this falſe law in the fleſh, the ſpirit of Satan and darkneſſe, if poſſible he can, enſnares the ſoul under one of theſe miſ-preſentations.

Either 1. That notwithstanding there is ſuch a diſcovery made of ſin, yet it is not ſo bad as is preſented at preſent, and  
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there he presents the fleshly sweetnesse and pleasure of it, hurries on the creature into the most delightfull motions and actings of it; that so by the sweetnesse and pleasure of sinne to flesh, the troubled thoughts of sinne might be expeld.

But 2. If this will not doe, the breath of the Lord kindles, not onely new discoveries, but fiery flames, then the best way is, with *Adam*, to hide himselfe, if not with *Judas*, to hang it selfe; an unlikely way to be delivered from fiery flames, though many soules are thus deluded by that lying spirit within them.

3. But if this will not *prevaile*, then it will set the creature on worke, with *Adam*, to make clothes to cover it selfe withall, although it be but figge leaves; that is, it will present unto the soule some creature righteousness and reformation, some forme of godlinesse without the power, as light and life enough to deliver the soule out of this condition; it cloths the creature with a righteousness of its owne setting up reformations, humiliations, prayers, teares, preaching, hearing in the roome of Christ, and the spirit; like unto  
*Epbraim*

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*Epbraim and Judab, Hos. 5. 13.* when they saw their licknesse, sinne and wound, then they went to the *Assyrian* for helpe, but he could not helpe them; and if they are healed, that is falsly and unsoundly cured, it proves their ruine; for they become seven times more the children of hel and darknesse then before: thus this law of flesh will through its deceivablenes, gather up the soule into fleshly forms, things sutable to it selfe, mistaking Christ and the spirit of truth; saying, this is Christ, thus transforming himself into an Angel of light, to deceive soules; but those who are indeed *risen with Christ*, seeke things above, of a higher nature: & if they at any time act in formes, it is not the forme that satisfyeth them, but Christ who is the substance.

*Fourth false light.*

But Fourthly, When the soule comes to see that there is yet something above all formes and fleshly grounds of comfort; When it comes to be truly informed, or at least to get a notion that there is a law in the spirit, an internall, an invisible law which is indeed the true light and guide of all the Christians a-  
ctings:

things: This law in the flesh, or this spirit of darknesse, which is Antichrist, working in the highest mystery of iniquity and unrighteousnesse, will be here working to the purpose too, & he hath here severall deceits under the pretence of light.

First, In the throwing downe of all workes of holinesse and visible demonstrations of piety, under the pretence of a more spirituall enjoyment: Whereas before it lived in these, now it throwes off all these as a thing of nought, as watchings over and reprovings for sin, righteous and in-offensive walkings, love to the brethren, spirituall communications of what the soule enjoyes, meeknesse, patience, prayer, &c. which are all fruits of the spirit: this is now all destroyed as a thing of nought, by this law in the flesh; and this false light is that with which the Saints themselves are sometimes tempted: but the light of God, the law in the spirit, discovers it and expels it, and it lets the soule to see that holinesse is becoming the House of the Lord for ever.

Secondly, This spirit of delusion workes the minde into an earthly, carnall,

nall, distempered temper, filling it with pride, high-conceitednesse of its owne excellency, passion and peevishnesse of spirit, carnall and earthly mindednesse, with a contentednesse in this condition, because the creature is informed, that its suitable to this high discovery of God, which is indeed but a false suggestion of the spirit of delusion; to this purpose *James* minds this excellent word, *James* 3. 14. *But if yee have bitter envying and strife in your hearts, glory not, lye not against the truth.* This wisdom comes not from above, but is earthly, sensuall and devilish; that wisdom which leads men into a spirituall carnalnesse, loosenesse and liberty, into pride, passion and peevishnesse, is not from above, but from the bottomlesse pit: this likewise fills the conversation with an externall appearance of lightnesse and vanity, unprofitablenesse and pride, sleighting all others who are not in the same temper with them.

Thirdly, This spirit of delusion, this mystery of iniquity, never leaves, if possibly he can accomplish it, till he works the poore creature to and into its first station, not onely to the owning in judgement,

judgement, but to the practise of all loosenesse and licentiousnesse, and that too under pretence of being taught by the spirit: the spirit it is indeed, but its the spirit of darknesse and not of light. Now the soule comes, as it saith, in this darke and destroying light, to see that all things are alike to God, that there is no sinne, but all actings are Gods, or in his power, therefore all is good. There now in the esteem of such, to lye, steale, be drunke, commit adultery, and the like, is all good to such a creature, and that God is now throwing his people out of all formes of righteousness, as well as out of formes of worship.

Thus this man of sinne working, deceiving, ruining, layes all upon God, and the holy and pure spirit must beare all the blame and shame of this filthy spirits working, when the truth is, God can as soone throw downe himselfe, as throw righteousness and holinesse out of his people; and this those who are taught of God, in whom the light of the spirit is manifest, can beare witnesse unto: although its true, there is none of all these temptations, but the Saints have had some experience, some trials from  
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the Prince and power of darknesse, by which means they are the better enabled to speake and write in the discovery of it.

I deny not in any case the glorious dispensation of that law in the spirit; its a more full discovery of that law I wait for, that so there might be a more full conformity both within and without unto it.

Yet it is that I have said often, and must now speake it againe, that its such a law, such a discovery, as in it all carnall ones and hypocrites shall be left behinde in it; the one below it, still opposing, living upon something of flesh; the other in the notion of it only, running beyond it, and so with the dogge, returning to his vomit, and the sow that was washt, to her wallowing againe in the mire: This is indeed the narrow and strait gate and way of life, few there be that finde it.

But some perhaps may hereby object, and say; Sir, *What you say seemes to savour of the flesh, of a low, darkened and enslaved spirit, and is indeed Barbarisme to a soule: In lightnesse we know that all things are good, and that which you call sinne is good, and all moti-*  
*ons*



ons and workes are alike good: from whence comes sin? doth not it come from God? is there any power besides God, or that which is ordained by him? and therefore are not all things and actions alike good?

I answer, First, It is true, there is no power but is of God, yet there are those who in that power act things which the Most High hath sentenced with death; and not only the things, but those who practise them: & that not only in Scripture; where we finde this truth in the Saints experience; I protest, saith Paul, by my rejoycing in Christ Jesus our Lord I dye daily; and this spirituall death, which many are ignorant of, was, and is one great part of the mystery of the Crosse of Christ within us: this likewise is the experience of those who live in light; they have received the sentence of death within them; I meane, the death of sin and flesh; and for this they waite till it be accomplished.

Againe, although all things had their first rise and being from him, and still subsist by him, yet the corruption of those things flowes from it self, and not from him: and besides, God hath set up two creations, two Adams, the one after

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after the flesh, the other after the spirit; the one being but a figure of the other; *the one is of the earth, earthly; the second is the Lord from heaven*; In the one, to declare himselfe a just God, in sentencing and condemning all sinne and flesh, because in that first creation after the flesh, sinne and flesh workes: In the second, declaring himself not only a God sentencing sinne and flesh, but likewise a God of purity and holinesse; such a one with whom the throne of iniquity can have no fellowship: and this I am sure is the Saints experience; nothing eclipes the glorious enjoyment but wars and fightings within them from lusts.

*What need we make so much of sinne? God is good, and he seeth no iniquity in his people?*

Its true, God seeth, that is, suffereth no travell against, nor iniquity in his people to hurt them, to separate them from him: but it is as true, that those who have this testimony within themselves, cannot see sin and flesh working in themselves with delight and pleasure; *Shall we sinne because grace abounds? God forbid!* How shall we, who are dead to sin, continue any longer therein?

*Fifib*

*Fifth false Light.*

Fifthly, I might come to visions and revelations too, for here will Antichrist, this mystery of iniquity, appeare likewise, for he must come with signes and lying wonders, God giving up men by strong delusions to believe a lye: Not that I am against visions or revelations from God, but the working of Satan will be in lying visions and wonders, filling the fancy with toyes and fleshly exaltations: The discoveries and revelations of God are revelations full of light, power and truth, tending to the dethroning of flesh, and the exalting of God, drawes up the soule into a more spirituall conformity to, and communion with God; it doth not occasion fleshly exaltations, like unto the man of sinne, who exalts himselfe above all that is called God, saying, *I am Christ*, and so deceives many; but I passe this at present.

*Sixth false Light.*

Sixthly, I shall descend downwards againe to some further discoveries, though more fleshly; this false light presents a universall will and power in all men, to accept and receive grace

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from

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from God, that one man might obtain mercy as well as another, all having alike power, or at least power enough to receive grace; that faith is but an act of reason, and they are unreasonable men that doe not believe; not knowing that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; not knowing that it be that worketh to will and to doe of his good pleasure; not experiencing that mighty power of God in those who believe, so giving all glory to God; but rather laying the streffe of all upon the creature, gives all to the creature; whereas souls rightly taught by that spirit of light, see al, not onely love and grace, but wil and power, flowing from that fountaine. And hence it is, that as streames flowing from the fountain, returne thither againe, so those who truly live in grace, returne al to that fountaine of grace; I am nothing, I can doe nothing, al flowes from that fountain: Thus the Lord alone is exalted in that soule.

*Seventh false Light.*

Seventhly, This false light presents God to the understanding to be but a piece

piece of reason, and so, that there is indeed no God, but reason rules al things, and upholds al things; questioning, if not denying the naming of G O D; though I shal not question, but that some may do it through curiosity, finding some new or nise tearme for singularities sake through some temptation, yet minding the same thing; whereas the discoveries of God are plaine and familiar to his creatures: Hence the wisdom of the Gospel is called the simplicity of the Gospel, though a mystery in it selfe, and indeed farre above the reach of reason, I meane the reason of the natural man, of the first *Adam*, which is of the earth, earthly: Thus from the notion of high mystery, wee fall downe under the lowest part of the creation of the invisible God, by our reason in the creation, to judge of God to be but reason, who is indeed the fountaine, the Creator of reason, and of the whole Creation.

*Eighth false Light.*

Eighthly, From hence creatures come to conclude at last, that the whole creation is God; that God is al things, and that al things is God; that the

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creation is but God brought forth into forme, and that this forme or body of Gods shall again become invisible, and as at first; so at last there shall be nothing but God, no Saints, no happinesse, no glory, no misery, but all things returning into that one thing, God, not seeing God by his power bringing forth a creation, that is, not himselfe to serve his pleasure, an old creation on which he will manifest his justice; a new creation on which he will make knowne his grace and glory, glorifying some with himselfe which are not himselfe, though one with himself, and so as himselfe partakers of the same light, life and glory; so that although God created all things, yet he is nothing of all those things, yet the life and glory of them; he is the Creator, they but the creatures. *Ninth false Light.*

Ninthly, And in conclusion, some in this false light come to conclude, that there is no God at all, nothing but the God of nature, or nature which is God; that all things come by nature, and are upheld by nature; and so at last turn Atheists, and here ends all religion; and thus the foole hath said in his heart, nay, he is

is not now ashamed to say with his tongue, *that there is no God, no heaven, no hel, no good, no bad, but all is of nature: now nature may take its wil, its fil of pleasure, for what it lusts it may have, there being no God, no law unto it or above it, nothing but that law of nature which acts it self in its own power, in its owne liberty.*

Thus (dear Christian) have I, though with some difficulty, tract, and with much brevity discovered this false and deceivable man of sinne, that is now acting, now deceiving, if it were possible, *the very elect*; not doubting but that those anointings which are in you, will teach you in whom it is in truth, and keep you untill the *day of his appearing.*

## Chap. III.

*Of the liberty of the law in the spirit.*

**A**S the law in the spirit is a law of light, so likewise is the law of liberty a law which produceth much freedom of spirit where it is in truth: this the Prophet *David* knew by experience,

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when

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when he prayed, *Psal. 50. Restore to me the joy of thy salvation, and stablish me with thy free spirit: Its a free spirit; For,*

1. Its freely given.

2. Its a spirit working freedom and liberty where it is received: This spirit of freedom, as its a law of liberty, delivers those in whom it is, from al their enemies, from al their bondage and captivity.

First, It sets them at liberty from sin and Satan; I joyne them together, because sinne is Satans worke, and al natural men are servants and slaves to both; servants to Satan, enslaved to his wil; servants to sinne, willingly doing his worke; for his servants you are whom you obey, whether it be of sinne unto death, or of obedience unto righteousness.

Now this law in the spirit, *which is Christ in you the hope of glory*, delivers souls from this captivity; from that captivity to sin in the conscience, which flowes from the enlightning power of this law, which doth not only make soules sensible of sinne, but workes likewise a deliverance from sinne, and so sets the soule at liberty from that bondage, in  
taking



taking away the guilt, the sting of death, which is sinne: This law discovering love, brings home that grace and pardon, and seales up the soule til the day of redemption, the day of its compleat deliverance: And then,

Secondly, It sets the soule at liberty from the love and affectation of sinne; for naturally the very affections of love and joy are captivated and enslaved to base, fleshly and carnal lusts: now this spirit of liberty sets the soule free in its affections, through its light discovering the evil nature of sinne, and so its power in delivering the soule from the love of it. Believe it, Friends, this is the light and liberty of the spirit, it enlightens soules to see the evil of sinne, and where its a light enlightening, there its a law of liberty, setting free from the guilt, free from the love and affectation of sinne.

Thirdly, It workes a liberty likewise from sinne in the conversation; *How*, saith the Apostle, *Rom. 5. 2. shall we who are dead to sinne live any longer therein?* Sin shal not reigne in the mortal body; sin shal not have dominion where this law of the spirit is in power; neither over

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the conscience, the affections nor conversation; this grace of God which brings home salvation, teacheth to deny *ungodlinesse and worldly lusts, to live soberly, righteously and godly in this present world:* thus this law in the spirit is a law of liberty from sin, from Satan, whom natural men serve, being taken captive at his wil, and that willingly. Its true that soules in whom this law of liberty is manifest, may be taken captive, but its contrary to their mindes, it is their burden, it is their prison, and they can say with Paul, *O wretched man that I am, who shall deliver me?* And they can say likewise through this spirit of liberty, *Thanks be to God through Jesus Christ, though in my flesh I serve the law of sinne, yet in my minde I serve the law of God; And thanks be to God who giveth me a victory through our Lord Jesus Christ.*

Secondly, This law workes a liberty from the world likewise, men naturally being enslaved to it, there being such a *sutablenesse* unto it in the mindes of men: The first man being  
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of the earth, earthly: this first man lookes after nothing, delights in nothing, because it apprehends nothing above its creation; but soules borne from a bone by this spirit of liberty, *For that which is borne of the flesh is flesh, and that which is borne of the spirit is spirit; being created after the image of him that created them, in righteousness and true holiness; that as they have borne the image of the earthly, now they beare the image of the heavenly; they are made capable to apprehend spirituall and heavenly things; Being risen with Christ, they now seeke after things above; things of another nature: and being delivered into the enjoyment of those spirituall and heavenly things, that they can say, God is mine, Christ, the Spirit is mine, grace, love glory is mine (all is yours, saith Paul) they can say, I am my beloveds, and my beloved is mine; now their hearts are tasten off from things below, they have a loose affection unto it; they see now that nothing is good to them, but as they have God in it, as they have love and grace in it, being set at liberty from*  
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the inordinate affection to it by this spirit of liberty ; and this is the second part of the glorious liberty of the Sons of God.

Thirdly, Those in whom this law of liberty is manifest in power , they are set at liberty from men, viz. from being slaves and subjects unto men in the things of God : The truth is, that men through the power and spirit of Antichrist, that son of perdition, have a long time, out of that pride of heart naturally residing in them, gotten into the seate of God, exalting themselves above all that is called God , have become a law in the spirits of men , subjecting and enslaving them to their owne wils, and men through their ignorance of this law of liberty in the spirit , have beene, and yet for the most part desire to be subjects and slaves unto them: now this spirit of liberty delivers souls from this bondage, from this subjection to the wils of men in the things of God ; *Yee are bought with a price, be yee not the servants of men, 1 Cor. 7. 23.* They now see in this light that they cannot serve two masters ; they now in this law of liberty are delivered from the fleshly law,  
into

*to all the Saints.*

into the glorious liberty of the spiritual.

Fourthly, This law sets men at liberty from all other lawes besides it selfe; it teacheth men not to feare those who can but kil the body, and cannot kil the soule; it teacheth men not to act in any spiritual duty, under the power of any command besides it selfe; it sets soules at liberty from being subject to ordinances; yet makes the soule able, in whom it is in a measure, to say with the Apostle, *Though all things be lawfull to me, yet I will not be brought under the power of anything; that is, of any thing besides this law of liberty in the spirit.*

*Ob. This seems to be a doctrine of liberty indeed, and may be an occasion of liberty to the flesh.*

A. First, Although it seem to be a doctrine of fleshly liberty, in the eye of a carnal and fleshly minde, yet to a spiritual Christian there is no such thing; and indeed it argues, that those who shal so thinke, have but little, if any knowledge at al, of the light, liberty and power of this law: The Apostle, *Gal. 5. 1. saith, Stand fast in that liberty with which Christ hath made you free, and be not entangled*

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entangled with any yoke of bondage: Yet  
vers. 13. Use not your liberty as an occasion  
to the flesh. And I say farther, that this  
law in the spirit teacheth men to put  
on a conversation suitable to it selfe; it  
teacheth men to deny ungodlinesse and  
worldly lusts; and therefore these men  
are much mistaken who thinke that it  
will teach men to be ungodly.

Secondly, Its true that men of the flesh  
may abuse this heavenly law in getting  
a notion of it, and so instead of a spiri-  
tual, get into a carnal liberty; but mens  
abuse of things through ignorance, de-  
rogates nothing from the excellency of  
that truth; this I am sure is a most ex-  
cellent soule-satisfying truth, being  
knowne in power; this liberty from al  
other lawes, besides this law of liberty,  
this law of life; well might the Apostle  
*James* say, *Whosoever looks into this perfect  
law of liberty, and continues therein, shall be  
blessed in his deed, Jam. 1. 25.*

Thirdly, As this law delivers soules  
out of bondage, so it delivers into its  
owne glory; as it brings soules out of  
bondage & darknes, so it delivers them  
into the Kingdom of his dear Son, into  
the glorious liberty of the Sons of God.

But

But because I have occasionally mentioned this deliverance from bondage into a glorious liberty, in some other Treatise, I have beene, and shall be the more brieife in this.

Onely note this particular, they are delivered into the liberty of sons: now what this liberty of sons is, I shall mind in some few particulars.

First, A liberty to know their Father, *No man knowes the Father but the Sonne, and those to whom the Son reveals him*; they have a liberty to know his love, his grace, his goodnesse to them.

Secondly, They have a liberty to know his will likewise; the Father reveales in the spirits of his people his will concerning them, his will concerning their justification, sanctification and glory, and so makes their calling and election sure to them, seales them up by this spirit unto the day of redemption; he makes knowne his will concerning his wayes and actings to the sons of men; he doth nothing but he revealeth it to *his servants the Prophets*; *To them it is given to know the mysteries of the Kingdome*, when it is hid from others; and thus the covenant of grace is made good in the spirits

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Spirits of Christians; *I will write my law in their hearts, and they shall all know me, from the least even to the greatest; a glorious liberty to know their Fathers will, their Fathers love, their Fathers secrets.*

Secondly, The liberty of a son is to abide in the house for ever, to be one of his fathers family when the servant is turned out of dores.

So is it with the Sons of God, made partakers of this free spirit, *by which they can call God Father, Gal. 4. 6.*

When servants who work for wages, that is, all formall professors who serve that they may serve themselves, shall be turned out of the family, out of the Kingdome of his dear Son, with their wages into the Kingdome of darknesse: When the Son shall remaine a Citizen of the *New Jerusalem*, a member of the family and household of God, under the everlasting providence, perfection and guidance of the Almighty: When all servants and slaves shall see *Abraham, Isaac and Jacob*, and all the Prophets, and all the sons of God, *set downe in the Kingdome of heaven at their Fathers Table*, and they themselves thrust out of dores, *Luk. 13. 28.* a glorious word for those who are established with this free spirit. Thirdly



Thirdly, The liberty of a son is to have communion and fellowship with his Father, in the knowledge of his wil, in the enjoyment of his love, in being one with his Father in all his undertakings: so is the spirituall Son made so by his free spirit, brought into a sweet communion with the Father, where he partakes of love, lives in his will, communicates with the Father in all his undertakings, takes all his Fathers businesse as his own, and acts with the like faithfulness in it, when the servant he works and looks for wages, a hireling that looks not so much after his masters businesse as after the reward, and that he accounts to be as debt unto him, the peny he lookt for, he hath it duly paid him, *though many be called and few chosen*; when the peny the Son looks for is still to be a Son, to have more and more communion with, and conformity to his Father, that as the Father honours the Son, so the Son may honour the Father, so as in all things to doe, and be in that condition which is suitable to such a calling, and all in the liberty and power of that free spirit.

Fourthly, Liberty of the son is to have

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have the Fathers inheritance, to be lord of all, when the servant shall have nothing but his wages; the spirituall Son shall be made heir, crownd with his Fathers glory; although its true, a Son when a child, may be a servant through his minority; so is it with sons, many know not their sonship, *Gal. 4. 1. The beir when he is a child differeth not from a servant, though he be lord of all; But when the fulnesse of time is come, God sends forth the spirit of his Son into their hearts, by which they call God Father; and so see themselves now to be lords of all, heires to all their Fathers glory, crownd, not only with the titles of Sönnnes, but Kings and Princes with their Father, partakers of the same Kingdome, of the same glory, in a measure they have it already, and the fulnesse is reserved in heaven for them.*

Fifthly, And till this glory be compleated in them, they have liberty upon all occasions to have free accessse into the presence of their Father, to make known al their wants, al their wrongs; free accessse to the throne of grace, there obtaining mercy and finding grace; a great helpe, a great comfort in time of need; that which the world is ignorant

rant of, and goes without, when the prayers of unbelievers are turned into sin, yet the prayers of his people are his delight; a great encouragement to the Saints in all their troubles, to make knowne their wants to their Father.

Thus my dear ones have I given you a brieft hint of the sons liberty and spirituall freedome; if the same spirit hints it to your enjoyments, then it will be glorious; if the Son shall make you free, then are you free indeed, then stand fast and be not entangled with any yoke of bondage, for freedome is glorious, its glorious in possession, more glorious in expectation; when you shall be delivered from every thing wherein is but the least appearance of bondage, and be compleated in perfect freedome, which will be your glory.

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## Chap. IV.

### *Of false Liberty.*

I shall now descend to speake something very briefly of that false liberty

E berty

and law in the flesh, flowing from that spirit of Antichrist now reigning and ruling in the hearts of the children of disobedience; for as there is a law in the spirit, so there is a law in the flesh rebelling against this law in the minde, and leading captive to the law of sinne, this law or power of darknesse working in the flesh, I shall discover briefly under these following considerations.

1. The more common and carnall sort of people who account themselves Christians too; they have a liberty, but its a false liberty, a liberty to doe evill, to fulfill the lusts of the flesh, and the desires of the fleshly minde.

Now this fleshly liberty in the hearts of the more naturall and carnall minded, flow from one or both of these two principles.

First, From a blinde mis-understanding of the good, of the pleasure and satisfaction the soule apprehends in those fleshly things; for alwaies false liberty flowes from false light, and true liberty succeeds true light; now the minde being naturall, and the light which is in it indeed but fleshly, and darknesse it self:

selfe: now in this false light the soule  
 mis-judging, and so calls evill good, and  
 good evill; it takes a false liberty su-  
 table to its light: the soule seeing a good,  
 a pleasantnesse, a sweetnesse, as it ima-  
 gines in sinne and the world, in the ser-  
 vice of Satan, it takes its liberty to act  
 in it, a false liberty flowing from a false  
 light, for the actings of all men are su-  
 table to what they see; unless given up to a  
 spirit of slumber so, as to quench the true  
 discoveries that sometimes God makes  
 forth to them, and they cannot but  
 owne it; therefore all you carnall Li-  
 bertines had need to looke about your  
 selves, for at present you seem to be gi-  
 ven up to a great judgement, blindnesse  
 of minde, not to see good when it  
 cometh, but to call evill good, and dark-  
 nesse light, to hardnesse of heart, to sin,  
 and follow the lusts of the flesh with li-  
 berty of minde, thinking God to be  
 like your selves; but he will reprove you,  
 and set your sins in order before you.

2. Or from a mis-apprehension and  
 application of Gods gracious love in  
 giving Christ; hence the natural crea-  
 ture hearing of free mercy, grace and  
 love to sinners, drawes this conclusion;

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That now it may take liberty to sinne the more freely: Why? Because God is mercifull, and Christ died for sinners. And thus creatures abuse mercy, trampling under foot, as much as in them lyeth, the grace of God; a high delusion; and a body requitall of grace and love, to offend grace because it is grace, to sinne because God is mercifull: Oh horrid wickednesse! *What, shall we sinne because grace abounds? God forbid! But this false liberty in and after the flesh, will produce a bad requitall if grace prevent not: See Rom. 2. 4, 5. Or despisest thou the riches of his goodnesse, and forbearance, and long-suffering, not knowing that the goodnesse of God leadeth thee to repentance; but after thine hardnesse and impenitent heart treasurest up to thy selfe wrath against the day of wrath, and revelation of the righteous judgement of God.*

3. Come to the more zealous, and their liberty is in the flesh likewise, a liberty to be servants of men; a liberty to serve God, as they thinke, and themselves too in a fleshly way of obedience. And to but hear of this liberty in spirit is bondage unto them; and thus it seems to be their liberty to be slaves to others,  
 Lords

Lords to other lawes : then this law of true liberty in the spirit to fulfil a fleshly righteousness, seemes to be their liberty to be subject to the wils of men, and so to become the servants of men, seemes to be their liberty ; a liberty which truly is, and will end in bondage ; and this false liberty flows likewise from false light.

4. Come to others who have pass't through this life of zeale to the wils of men, and to their owne wils, they having gotten a notion, not only of grace and love, but of this spirit of liberty, (and onely a notion) they presently apprehending, as they thinke, that all is now good, they seeing no actions to be differing to them, but all seemes to be alike; they freely take a liberty from this false light to act after the flesh ; it is their liberty to be prophane, carnall, loose, unprofitable, and so indeed they make use of their liberty which is a carnall one, as an occasion to the flesh ; they sinne as they say not only because grace abounds , but because the spirit teacheth them so to doe, which is a spirit of liberty ; and indeed its to be doubted that they are possesst with such a

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Spirit of liberty after the flesh, that all bonds of righteousness and true liberty are broken; and in this I may speak in the Apostles words, Phil. 3. 18. For many walke, of whom I have told you often, and now tell you weeping, that are enemies to the crosse of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, who minde earthly things. And thus poore creatures being given up to work all wickednesse with greedinesse, doe not only act those things themselves, but have pleasure in them that doe them; so that to walke humbly with God is become in their eyes, not onely a bondage, but a scorne; and those who talk of it, barbarous; a thing so low as not to be understood.

Thus whereas Saints have a liberty from sinne, these have a liberty in sinne; Saints have a liberty to be the Sons of God, these have a liberty to be the sons of Satan, of darknesse, and yet pretend themselves to be the Sons of God; but his servants you are to whom you obey, whether it be of sin unto death, or of obedience unto righteousness.



## Chap. V.

*of the righteousness of the Law in the spirit.*

**A**S this law in the spirit is a law of light and liberty, so it is a righteous law, that is, a law working righteousness in those in whom it is, making soules partakers of its own righteousness, which is indeed the righteousness of God; *He was made sin for us, that we might be made the righteousness of God in him,* 2 Cor. 5. 21.

Now the righteousness of this law may be produced unto these two heads.

1. An internal righteousness, as it hath relation to God.

2. An external righteousness, as it hath relation to men.

First, As it hath relation to God, and so it is a righteousness in the spirit; this may be considered likewise under these two heads.

1. As it is more external.

2. As it is more internal.

First, As it is more external, yes, spiritual,

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ritual, and the righteousness of God too, because prepared by the Father for sinners, brought home and applied by the spirit: and this is the righteousness of God in relation to what he hath done for them; in laying helpe upon one that is mighty; in laying iniquity upon Christ, and condemning it there: that so through the apprehending and applying of the Fathers love in this great worke, the guilt of sin might be taken out of the conscience, through the soules apprehending, the Father doing that in Christ for it, which it selfe could not doe; *For what the law could not doe in that it was weake through the flesh, God sending his owne Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh,* Rom. 8. 3. Herein the soule beholding and enjoying love from the Father, sees it selfe now to be justified, and that by grace, from al things by which it could not be justified by the Law of Moses; this is a more external righteousness because wrought for us, without us; yet the righteousness of God, of the spirit, because prepared by God, eyed and applied in the light and power of the spirit.

2. That

2. That which I call a more spiritual righteousness, it is a righteousness wrought within us by this law of righteousness; and this righteousness wrought for us, without us, though declared in us, is but a precedent to this righteousness wrought within; that so the righteousness of the law might be fulfilled in us, who walke not after the flesh but after the spirit: this is that mystery of Christ in you, the hope of glory, the forming of Christ within, that is, when the soule hath experience of the same spirit within as was and is in Christ, working the soule into a spiritual conformity to Christ, growing up in him, til it come to the same fulnesse, to the same perfection; but both these I have in a measure unfolded in another Treatise, and therefore passe it with the more brevity in this place; onely I shal answer one Objection by the way, and so passe to the second part of the righteousness of this law in the spirit.

*Obj.* Some wil be ready to say, That they know no such thing as this law in the spirit justifying, this external forming of Christ, they know Christ no other waies but as he dyed

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at Jerusalem, and that this talk of Christ within seems to be a mystery, if not a delusion; for Christ dwells in his people, no otherwise but by faith, that is souls beleeving only what he hath done for them, and that there is no other forming of Christ in them, till the day of resurrection of their bodies from the grave.

*Ans.* I answer first, That its true this forming of Christ within is a mystery indeed, the compleater of it will be the top and height of all mystery, this is the mystery, Christ in you, the hope of glory, that is, the said spirit and power conforming souls to Christ in death, resurrection and life, and this is the more mysterious man of sinne, the antichrist, who denies Christ to be come in the flesh, this mystery of Christ in you the hope of glory. And although some may abuse this truth, this mystery, being deluded only with the notion of it, yet let others take heed they abuse it not through ignorance.

2. I answer, that whereas the Scripture saith, Christ dwells in the heart by faith: It's true, but there is a two-fold dwelling of Christ in the heart by faith: the first is, when the soul sees and beleeves

believes what God in Christ hath done for it: and secondly, when the soul sees and beleeves that this Christ, that is the same spirit that dwelt in Christ dwels in him, as a law of light, life and liberty in him, seeing the law of the spirit of life that was in Christ Jesus, freeing it from the law of sinne and death: for the soul taught of God sees and beleeves both these to be a truth, Christ for, and Christ in the soul: this we shall finde clearly held forth in Scripture, not setting up the one in denying the other, but you shall finde that the Scripture presents you with a death with Christ, and resurrection with him *Rom. 5. Phil. 3. 10.* with a life with him, *John 14. 19.* *Because I live ye shall live also,* and in him by vertue of spirituall union, *vers. 20.* *At that day ye shall know that I am in my Father, and you in me, and I in you:* Note a word by the way, at that day they shall know it, At what day? in that day when Christ reveals himself in them, *The world shall see me no more, but ye shall see me:* It is not such a sight as the Apostles had of Christ, when he was with them in the flesh: it is not such a sight as the world had, or at this day  
have

have of Christ: for the world beleeves that Christ died for sinners, yet they see him not, now Saints see him first dying for them. 2. They see him living in them: and this assurance of Christ in them; they receive by faith, beleeving and knowing this to be a truth, for faith and knowledge in this particular is but one thing, *We beleeve, and know*, saith Peter, *that thou art the Christ the Sonne of the living God.* And thus Saints in whom this law of righteousness is manifest, can in a measure say, *We beleeve and know that God hath revealed his Sonne not only to us, but in us: and thus Christ dwels in the heart by faith, and there is no one truth of God more clearly revealed in Scripture, more glorious in the spirits of Saints then this truth of Christ formed in them.*

2. I come now to the second part of the righteousness of this law in the spirit, which is an external righteousness amongst men, for this law in the spirit, teacheth men to live soberly, righteously and godly in the world: God is a righteous God, and this righteous law conforms souls unto this  
righteous

righteous God; and where there is an internall, there will be likewise an externall righteousness. And this righteousness in conversation may be considered under these two heads:

1. In the abstaining from workes of unrighteousnes amongst men, and they are such as these, 1 Cor. 6.8. oppression and fraudulency, or such as are mentioned, vers. 9. *Know you not that the unrighteous shall not inherit the Kingdome of God: Be not deceyved, neither fornicatours nor idolaters, nor adulterers, &c. shall inherit the Kingdome of God:* These are workes of unrighteousnesse; that is, workes that declare men to be unrighteous.

2. In performing visible workes of righteousness, *Shew me thy faith by thy works:* faith ever produceth workes, workes of piety, and workes of charity: in a word, this law of righteousness in the spirit, makes good that word of righteousness in them; *Whatsoever ye would that men should doe unto you, so doe unto them, for this is the law and the Prophets.* It puts the man in whom it is, in all his dealings amongst men in the other balance; and this is the rule of his dealing with others, to do as he would be done

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done unto, the true rule of righteousness amongst men; and truly this law of righteousness is that I long to see more abundantly manifest in the Saints, in these later daies, for God hath a glorious dispensation of righteousness to bring forth in his Saints, and through them to the world, that the righteous God appearing with so much splendour, glory and righteousness in his people, and through them to the world, that the world shall be driven to fall down, and acknowledge God is in them of a truth: he will take out of them that perverse and peevish spirit, and fill them with the spirit of love: he will take out of them that oppressing spirit of unrighteousness, and fill them with the spirit of righteousness, justice and equity, and this glorious appearance of righteousness in them, will by them and through them bring to nought the unrighteousness and oppression that is in the world: for as the wrath of God was, so now it is much more abundantly made manifest against all unrighteousness of men, against all unrighteousness within, against all unrighteousness without his people



people : and this shall be effected by the glorious appearance of this glorious law of righteousness in them. See Isa. 45. 14. *And they (to wit, men of the world) shall be thine, they shall come after thee in chains, they shall come over, and they shall fall down unto thee, making supplication, saying, Surely God is in thee, and there is none else, there is no God : Thus shall a King reign in righteousness, and Princes shall rule in judgement, although its true never more oppression then now under the pretence of liberty, a great argument that the time is at hand, and then shall all oppressours and oppressions fall to the ground, and the Lord alone shall be exalted in that day, then shall ye return and see the difference between him that served God, and him that served him not : for unto them that fear his name shall this sonne of righteousness arise (filling them with righteousness) with healing under his wings, and they shall goe forth and grow up as calves in the stall : but this day of the Lord shall burn like an oven, and all the proud, and all oppressours, and all that doe wickedly shall be as stubble : the day cometh that shall burn them,*

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them up, and leave them neither root nor branch, *Mal.* 4. 1, 2. This is the day of the Lord, the day of fire that is coming upon the face of the earth: Let the voice of *Elijab* the Prophet be a warning unto men, lest he come and smite the earth with a curse. How then should the spirits of Christians be up to the Lord in a way of waiting for the morefull revelation of this righteous law within them, that they may see all enemies both within them and without them made a footstoole unto this righteous dispensation, that the world may not have cause to say, as formerly, that they professe more then others, but they are as covetous as any, as proud, peevish and hard hearted as any, as full of oppression as any, by which meanes the name of God hath been blasphemed amongst the world; But when they shall reade in the carriage of Christians nothing but love, and righteousness, and in-offensive walking, a disposition alwaies to doe good, and that unto all; I say when this appearance of God is manifest in the Saints, it shall throw downe that wickednesse, that pride and that oppression which is in the world:  
Waite

Waite therefore upon God for it, For  
*blessed are they that waite for him.*

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## Chap. VI.

### *The unrighteous Law.*

I Shal come now briefly in a word or  
two likewise to speake a word in the  
discovery of that false law of righte-  
ousnesse, or rather unrighteousnesse that  
dwels in the hearts of natural men; and  
I shal minde it under these two heads  
likewise.

1. As it is within them.

2. As it is manifest without them.

First, As it is within them, and that  
under severall notions.

1. Some thinking their civility and  
morality to be a perfect law and rule  
of righteousness in them, having good  
natures, doing as they thinke, and say  
no body wrong, they thinke this shal  
be their righteousness, which is but a  
righteousnesse of flesh, and not of spi-  
rit.

2. Others looke at, and talke of  
F Christ

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Christ dying for sin, not being made partaker of any power, by which they are dead to sin, and yet expect a justifying, a righteousness, a salvation in the end from the death of sin, this is a false law of unrighteousness in the mindes of most, not believing *that the wages of sin is death.*

3. Others come higher then this under the notion of joining Christ and duty together, flesh and spirit as co-workers together, talking of the righteousness of Christ, but looking for it as it were, by the works of the law, being indeed ignorant of the righteousness of God, these are zealous, but not according to knowledge; and this is looked after, and pleaded for, as a high degree of righteousness, when perhaps there is no more in it then what *Paul* accounted losse, yea, dung and drosse, for the excellency of the knowledge of Christ Jesus his Lord; and was content to suffer the losse of al such things, as grounds of righteousness, that he might win Christ, and be found in him. Good it were, and much mercy to such, if they could with *Paul*, suffer the losse of al such righteousness, in a  
way

way of grace, for it must be lost first, or last; if not til last, then they must be bid depart from al their workes, as workes and workers of iniquity, into utter darknesse, where shall be a lake of fire, which will occasion weeping and gnashing of teeth.

4. Others seem to come higher then this again, seeming to be delivered from workes, as it is their righteousness, and are al for Christ and his righteousness, free justification without workes, but they are ignorant of, if not enemies unto the righteousness of this law in the spirit: Although I question not, but that many who are yet come no further, may be precious, and enjoy true comfort according to that measure received, yet these two things are considerable.

First, That many are likely to perish, after come forth of Egypt, in the wilderness, before they come into this land of Canaan, this land of rest.

Secondly, That those who truly know Christ without them to be their righteousness, doe, or shal likewise know Christ within them, although at present through ignorance they deny

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it, although its that which is or shal be their greatest glory; but I say for a man onely to know Christ without him, glorying in this, without any experience of the life of Christ in him, in being made conformable unto him, this is a fleshly and deceivable law of righteousness.

Fifthly, Others seeme, as they say, to come higher then al the rest into a way of righteousness, although lowest of al; for they looke not after morality nor legality, nor Christ, nor this righteous law in the spirit, which is the substance and perfection of al; but they have found a new law of righteousness, or rather of unrighteousness, that is, the law of the flesh, doe what they wil its al good, justifiable, righteous; but to such I say, *Be not deceived, God is not mocked; For what you sowe you are like to reape; For God is not as man, that he should lie, or as the son of man, that he should repent; Let God be righteous, let God be true, and all false and fleshly perswasions be a lye.*

2. The external unrighteousnesse of this deceivable law in the flesh may be considered either,

1. Doing

1. Doing or acting things contrary to the true rule of righteousness; thus either,

First, In acting, that so they may appear unto men to be righteous, like unto hypocrites; and this satisfies, if there can be such a visible walking as may silence men, though hypocrisy, deceit and unrighteousness lie hid and lurking within; these are the whited Tombes Christ speaks of which appear beautiful before men, when within they are full of dead mens bones.

Secondly, Or else when men take liberty to appear outward to men as they list, full of all unrighteousness, and yet thinke to be innocent, righteous and cleare before God, justifying themselves that they have good hearts, and the like: these are they the Lord reproves by the Prophet, *Will you steal, murder, commit adultery, and swear falsly? and yet come and stand before God in his house, thinking to be delivered, saying, They shall have peace, though they walk after the stubbornness of their own hearts, &c.*

Thirdly, Others not onely making gaine to be their godliness, but gaine to be their rule of righteousness to others and

hence it comes to pass oft-times that they have a law of liberty within them to lie and cosen for advantage, not knowing that righteous rule, *To doe as they would be done unto* : and this gain self-advantage is the great rule by which most in the world walk : I wish I had not cause to say, that its the rule of many who would be accounted more then ordinary Christians, which occasions (in the fourth place ) much oppression and fraudulency ; now there is a liberty to defraud, oppress, to doe any thing for advantage ; this is the unrighteousness of this law in the flesh.

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## Chap. VII.

### *The law of true holinesse.*

**T**HIS law in the spirit is likewise a law of holines and purity in whom it is : this law of the Lord is pure, purifying and purging soules : God is a holy God, and he works the spirits of his people into his own likeness; hence  
it



It is the Apottle, 2 Cor. 3. 18. saith, *That all we with open face beholding as in a glasse the glory of God, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* The Spirit and glory of the Lord is a transforming Spirit and glory, it never leaves those in whom its manifest, until it change them into the very image and glory of the Father: This law of holinesse as it works holinesse in the spirits of Saints may be considered under two heads likewise, either more internall, or more externall.

1. More internally, as it changes and reneweth the minde: for this spirit begins to worke holinesse first within, it reneweth the spirit of the minde, it takes possession of the heart: it doth not only say, *My sonne give me thy heart,* but it takes the heart and moulds it, and forms it according to its own good pleasure: it doth not onely say, *Be ye holy,* but it works holiness, and saith, likewise, *Tbou shalt be holy:* hence it is called, *The holy, the sanctifying Spirit;* not only in respect of its own purity, but as it workes purity in the spirits of Saints: Thus holinesse becomes the

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house of the Lord for ever : every beleever, every Saint is Gods house, his temple, his habitation, in them he dwells, and that by way of union and spiritual communion ; and therefore holines becomes this house, this habitation for ever.

*Qu. What is holinesse ?*

*Ans.* Holines in spirit it is, when the inner man by the power and operation of the spirit is changed and renewed, by which means the old man flesh, is put off with his deeds, and the new man is put on : it is an inward change from flesh to spirit, being made partaker of the divine nature, of the nature of the holy God : hence it comes to pass that the minde being thus renewed so earnestly presses after more perfection in this sanctity: now the soul sees clearly what was the Fathers everlasting purpose concerning him, to gather him up into the same perfection of purity and holiness with himselfe : this indeed being the Saints perfection, the Saints glory, the putting off of al flesh, the filch of the old man, and to be cloathed in this holiness of the new : And he that hath this hope in him purifieth himself

himself, even as Christ is pure, that soul hath no pattern or perfection short of him who is their elder brother, who is entered into the *Sanctum Sanctorum*, the holy of holies, the most holy place, perfection it self, and a way being opened for Saints to follow him. Hence it is they with so much earnestness presse after, not as if they had already attained, or were already perfect; but they press forward, if by any meanes they might attain the resurrection from the dead, that is a full deliverance from this body of death into the compleat and perfect glory and purity of the Father.

Thus this law in the spirit is a law of holiness, of sanctification; it doth not leave men carnal, and fleshly, and filthy; no no the will of God is your sanctification; and this he works, where he manifests himself; he truly effects in the mindes of his people (which is his house) what he did in the temple at *Jerusalem*, he over-turned the tables of the money-changers, and whipt the buiers and sellers out of the temple: so hee doth in the spirits of his people, whips out all those unclean lusts and fleshly imaginations,

imaginations which defile this holy temple, not but that there may be the presence of these, but they are not there with delight, with content: and this sanctifying spirit wil never leave them til hee hath turned them al out, the *God of peace will tread Satan under feet shortly*, and all those enemies shall become the Saints foot-stool; this is the Lords doing, and it is marvellous in our eyes: this is the Lords work, and he wil perfect it in his time: Let all those who wait upon him for the accomplishment of it cry grace, grace unto it, the end of it wil be glory in the highest, when al flesh shall vail it selfe to this excellent glory, though it be not accomplished as soon as you expect it, yet assuredly the end wil be glorious, that is, it will crown al your temptations, and trials, expectations, when you shal partake of this perfect change.

2. There is an external holines likewise, that is a visible demonstration in the conversation of what is wrought within: There is not onely holinesse within, but without; The Kings daughter is not only all glorious within, but her cloathing likewise is of needle  
dle

de-work: There is a visible manifestation of a renewed minde, where the God of peace sanctifies he doth it throughout not only in soul and spirit, but in body too. Hence it is the Apostle saith, *Be ye holy in all manner of holy conversation and godlinesse.* This outward appearance of holinesse is but the fruit of that tree of holines within, and where this tree is, ~~the~~ fruit wil appear, there wil be fruit unto holines, and the ende-  
verlasting life.

This external holines appears under these two particulars:

First, In the forsaking evil courses.

Secondly, In the performing or acting that which is good.

1. In the forsaking evil there is not only an evil root, but there is evil fruit, the fruit of the flesh: now where this law of holines and purity is, there is a purging of al filthines of flesh and spirit. This is that the Apostle minds, *1 Cor. 6. Such were some of you, but ye are washed, but ye are purged by the Spirit of our God, &c.* This is the true property of this law in the spirit, to make clear not only within, but without too: Wash

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*you, make you clean, put away the evil of your doings from before mine eyes, Isa. 1. cease to doe evil; &c.* al filthines and prophanenesse flows directly from the law of the flesh, and are the fruits of the flesh; the tree is knowne by his fruit. It is altogether impossible for a renewed, changed, sanctified heart to be given up to the lusts of the flesh: they are fruits that grow in the devils garden, upon the tree of nature, and not of grace; they are the fruit that grow upon the forbidden tree, whosoever eateth thereof is dead; if you walk after the flesh ye are dead, but if by the spirit ye mortifie the deeds of the flesh, ye are alive: Therefore take this in a word for al, That it is altogether impossible for a man that lives in the spirit to bring forth fruits after the flesh; they who live after the flesh savour the things of the flesh: Only two cautions considered,

First, That those who live after the spirit, may be, and oft are burdened with flesh.

Secondly, Although they are burdened with flesh, yet they walke not, they warre not after the flesh, but spi-  
rit

rit in them subdues and destroyes flesh; and the conversation is in a measure suitable to such a spiritual law within.

2. This holines appears not onely in the forsaking that which is visibly evil, and carries a clear appearance in it to be of the flesh: But likewise

2. In the visible acting and performing works of holines suitable to such an inward principle: the soule does not onely now cease to do evil, but learns to doe wel; This is that the Scripture so often mindes, and Saints so much experienceth, *Let your light so shine before men, that they seeing your good workes may glorifie your Father that is in heaven: And this is the wil of God even your sanctification, that you may know how to possesse your vessels in sanctification and honour, and the tree is known by his fruit, Does a man gather grapes of thorns or figs of thistles: And the good man out of the good treasure of his heart bringeth forth good things; but the evil man out of the evil treasure of his heart bringeth forth evil things.* Thus Scripture clears this truth; experience likewise manifests it, Those who are taught of the Spirit can beare wit-

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witnes unto this truth, That the more that spirit of holiness appeares within, purifying the inner man, the more visible does that holines appear without.

*Quest.* But it may be questioned, *What are these workes of holinesse that visibly appeare thus in the sanctified man?*

*Ans.* 1. Negative: I minde not customs and forms, for in this natural men may act far: But

2. Affirmatively: 1. In speaking forth and declaring the goodness, holiness and love of God: A heart that is sanctified indeed, and enjoyes love and communion indeed, cannot but according to the measure enjoyed, and the gift received, but declare it forth unto others, *Out of the abundance of the heart the mouth speaketh.* Thus Saints cannot keepe silence when God speakes in them, but are ever and anon breathing forth the good, the love of God; then saith the soul, *Truly God is good, O taste and see that the Lord is gracious.* Oh that men would praise the Lord for his goodnesse, and declare his wonderfull love to the sonnes of men: The soul can now say, *God is good,*  
be



be is sweet, be is lovely, and altogether delightful. Thus Saints are not either first breathing forth fleshly and carnal discourse, unprofitable and vain things, but their words are *alwaies seasoned with salt*, that it may minister grace unto the bearers; neither are they dumb and tonguetied alwaies, not but that those who are precious may be slow of speech; but being drawne forth, something they have to declare of God: They are not first altogether empty, and so silent, that argues a barren, fruitless, unsanctified soul; neither secondly doe they pretend to be high in knowledge, but will not declare any thing, except flesh talk of spirit, and manifest flesh, no, they cannot with-hold the truth in unrighteousness, nor hide his goodness within them, as by stealth; but still, *Out of the abundance of the heart the mouth speaketh, and the tree is known by his fruit.* God creating in his people the fruit of the lips, peace, peace to them who are as farre off, and to them who are nigh: And as this fruit of the lips appeares in speaking of GOD, so likewise in speaking to GOD both in prayer and praise.

2. There is the fruit likewise of the conversation as well as of the lips; there is not onely the fruit of saying but doing; *If any man doe my will he shall know, saith Christ, &c.*

Now this doing consists either,

1. In doing workes of piety according to the power and liberty received.

2. In doing workes of righteous justice and equity, not in seeking alone our owne, but others good.

3. In doing workes of mercy both to the soules and bodies of those who want, else you may see the fruits of this spirit, *Gal. 5. 22. The fruit of the spirit is love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, against such there is no law; These are the fruits of the spirit, which being manifest, makes God, and truth, and Saints appeare lovely, not onely each to other, but to the world likewise; they shall fall downe and confesse, That God is in you of a truth: These fruits of the spirit Peter mindes, 1 Pet. 1. 5. Adde to faith virtue, & to your virtue knowledge, & to knowledge patience, and to patience temperance, and to temperance godlinesse, and to godlinesse brother-*

brotherly kindnesse, and to brotherly kindnesse  
 charity: Thus the true Christian hath a  
 holy conversation, holy within and  
 holy without, holinesse written upon  
 the horses bridles, every pot in *Jerusa-*  
*lem* appears to be holy, holy in al man-  
 ner of holy conversation and godli-  
 nesse; a universall walking with, and  
 conformity to God in spirit, soule and  
 body; *Their conversation is in heaven*, their  
 hearts there, their minde, their comfort  
 and communion, and it appears by  
 their walking before men, in their  
 word and actions, that it is so.

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## Chap. VIII.

### *Of false or fleshly holinesse.*

**A**S there is a *holinesse* in the spirit, so  
 likewise there is a *holinesse* after  
 the flesh, so accounted, so called, though  
 it be indeed but unholinesse, for the  
 man of sinne imitates Christ in every  
 particular; and I believe that there  
 hath been as great a mistake in the mat-  
 ter of holinesse, in taking it to be what

it is not, as in any one particular: therefore I shal minde a word or two briefly in the discovery of this mystery of iniquity.

1. This mystery of iniquity, the appearance of holinesse when it is nothing but flesh, may be considered either,

First, As it workes within, and that either,

1. Looking upon good purposes and good resolutions to amend and to doe better.

Or else, 2. In a good minde to leave sin, but it wants power; a good, a holy heart, though a bad conversation, not knowing that good purposes are common to the worst of men, and that where there is a bad outside, there is a worse inside; for if the streames be filthy, the fountaine is much more filthy; *For out of the abundance of the heart the mouth speaketh*; and the outward man acts: an ungodly conversation alwaies flowes from an unsanctified soule; if the conversation be light, vain and foolish, the heart is much more light and vain; for all prodigality, prophanenesse and vanity hath its first rise in the heart; therefore

fore it is the Lord saith, *My son, give me thy heart.*

Or 3. Not only in having a minde to leave it, but likewise in having some hatred against it, and from hence a forsaking of it, because it sees an evill; a danger in it; perhaps it now apprehends, that the wages of sin is death, and it feares hell, and the eternall flames spoken of in Scripture; and from hence growes out of liking with it, when perhaps else it could be content many times to embrace it; thus most men under the name and notion of Christian, deceive themselves with a fleshly fancy of holinesse in the heart, when indeed, and in truth it is nothing more then fleshly delusions, and that which is usually found in the hearts of naturall men.

Secondly, There is likewise a most outward appearance of holinesse in the flesh, which is indeed but fleshly; and this may be discovered, either,

1. In the more common and carnall sort, who account that now and then the performance of a good act is enough to make them holy, and that their good acts will weigh downe their

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evill, they thinke that *Lord have mercy upon me*, or now and then a good prayer is enough to make them holy, though perhaps they take the more liberty to sinne by meanes thereof; a wonderfull delusion in the mindes of men.

2. Others come higher perhaps in an outward civility, and an externall acting in the use of Ordinances; they will goe to Church, as they call it, and heare Sermons too, perhaps have their Infants sprinkled, go to the Sacrament, as they call it, &c. And this is a high degree of holinesse in the mindes of most; how doe poore creatures blesse themselves in such vaine and empty formes and fashions to their owne undoing? For this is that which is suitable to nature to act in these low and formall waies after the doctrines and precepts of men, or after the fleshly imaginations of the vaine and deceitful heart, and not after Christ.

3. Others come higher then this, into an universall, as they suppose, hatred, and forsaking of sin, to the acting and performing of that which is good; and thus it is much in doing and acting, looking upon outward actings to be their

their holinesse; and here hath lien a  
mysterious mystery of iniquity both in  
Ministers and People, the one teaching,  
the other practising such a holinesse;  
Hence is it that Ministers when they  
would preach people in holinesse and  
righteousnesse, they presse them to for-  
sake sinne, to weepe and mourne, pray,  
and heare Sermons, to be much in duty,  
and this without all peradventure was  
enough to make them holy, never  
looking after that internall spirit of  
holinesse which occasions those exter-  
nal actings, sutable to such an internall  
principle: Hence it comes to passe that  
many poore soules being thus mis-led,  
come under a spirit of delusion, or else  
under a spirit of bondage, being sensible  
of its coming short in performance; be-  
ing daily told, that if thou canst not  
mourne, and pray, and performe such  
and such duties, then thou art no Chri-  
stian, but Satan rules in thee. Now the  
difference betweene the performance of  
the externall actings lieth principally  
in these two things; the one acts in it  
as under a taske, a burden, a bondage,  
and he hath no comfort till the thing  
is done; the other acts in liberty and

freedome of spirit, God is his portion without any such acting, and God is his portion in it, he hath communion with God without it, and that is it he expects in it.

3. The one acts in duty that he might be holy, lookes upon himselfe that the more he is in exercising and performing, the more holy he is; the other acts in externals, because he is holy that is made partaker of that spirit of holinesse, all true actions flowing from that fountain of light, life, liberty and love; and thus most under severall forms and apprehensions live low and fleshly, contenting themselves with a fleshly holinesse, a holinesse consisting in formes formes and creature actings, taking the shadow for the substance, the fruit for the tree, nay or rather the false and deceivable fruit of the flesh, for both the tree and fruit of holinesse in the spirit, but those who sow to the flesh shall of the flesh reape corruption.

4. I shall adde in the fourth place, though I might have mentioned it in the first, that fleshly law of unholinesse that dwels in the hearts of all naturall men, and yet they blesse themselves in their



their present condition; There is, and ever hath beene a naturall antipathy in the hearts of all men, naturally against God, and the appearance of holinesse in truth in his people; such is the contrariety of the hearts of naturall men unto the holinesse of God, that they ever did, and doe to this day oppose it; this is the law of unholinesse that dwels, that rules in the hearts of all naturall men; and hence it comes to passe that men naturally are taken up with fancies and shadowes instead of the substance, something they must have to quiet them; but not the truth, the substance that affrights them, because they are ignorant of it, and have an enmity against it; hence it is they call evill good and good evill, they put light for darknesse and darknesse for light, &c.

## Chap. IX.

*Of the power of the law in the spirit.*

**I** Shall now proceed to speake a word of the power of this Covenant of grace, this law in the spirit; for as it is a law of light, liberty, righteousness and true holiness, it creates a new man within in righteousness and true holiness; so its a law of power and much glory, *We preach Christ, saith the Apostle, the power of God and the wisdom of God*: This is that word which is mighty in operation, and powerfull, sharper then any two edged sword, it enters in to the dividing of the joints and the marrow; it is a searcher of the thoughts and intents of the heart, the power of this law in the spirit: This Covenant of grace made within the Saints may be discovered under severall considerations.

1. The power of this law is a convincing power, it over-powers the spirits of men, it convinces men of sin, of righteousness, and of judgement; it convinces

convinceth them of sinne, making them truly and deeply sensible of it. Of righteousness, making soules sensible of the unrighteousnesse of all their best righteousness. Of judgement, that all those things delighted in formerly must be judged, must receive the sentence of death from Jesus Christ, sitting as a refiner and purifier in them, &c.

2. It converts as well as convinceth, it changeth and reneweth the minde, takes off the minde from sinne, it changeth the minde, and the conversation, it makes a separation between the soule and sinne, it separates betweene a man, and his beloved lusts; it converts a soul from the love of sinne, it converts it likewise from the practice of sinne, it worketh a real change within, which produceth a change without. This is that power which overcomes flesh, world and devil; what's the reason many a poor soul would many times gladly be rid of sinne, but they want a power, not being sensible where their power lieth, but perhaps oppose flesh in the strength of flesh, when its proper onely to the spirit to destroy flesh? Therefore let Saints be informed where their  
power

power lieth that they may wait upon God whose worke it is to subdue all things in them, all things without them, that are contrary to him in his time.

3. As it convinceth and converteth, so it makes those in whom it is a free and a willing people, *In the day of thy power thy people shall be a willing people*, Psa. 110. Willing to have sinne sacrificed, lust and corruption subdued; willing in the beauty of holiness to offer up spiritual sacrifice acceptable to God in Jesus Christ; its this powerful spirit which works in us *both to wil & to do of his good pleasure*: nothing in the world is able to over-power the wit, and make it free, but this free spirit of power, its this spirit which makes soules willing to yeeld up themselves to the scepter of the Almighty, which makes soules free and willing subjects to the King of Kings, that fills them with joy at the beholding of his presence, of his power, that saith not with the world, *He is come to torment them before the time*, but rejoiceth because the Lord God omnipotent reigns, topping and keeping under all other lawes and powers besides it selfe.

Selfe. Thus the Lord reignes, and the Saints rejoyce, the Lord reigns, and the world trembles.

4. The power of this invisible, spiritual law wil appear in the destruction of Antichrist that man of sinne, that son of perdition, this hee will effect by the spirit of his mouth, and the brightness of his coming. The coming of Christ in the spirit, which is the glorious manifestation of this law, is that power that must destroy Antichrist. By Antichrist that man of sinne I understand any thing within us, or without us, whether it appeare in wisdom or power; if it be of the flesh though its pre-  
tences be never so fair and glorious, yet it is but an Antichrist, a man of sin, a son of perdition: its true all the workings of flesh is against Christ, but there are workings in a more higher and glorious way, and then its the more deceivable, the more dangerous; and it consists principally in wisdom and power, whether within us or without us; the wisdom and power of flesh in the things of God, which occasions much pride and fleshly exaltation above all that is called God: This is that deceivable  
Antichrist

Antichrist, that mystery of unrighteousnesse, which the Lord will destroy by this spirit of his mouth, and this brightness of his coming: therefore let all wisdom, pride and power of flesh vale it self to this excellent glory; for certainly its that which must be accomplished in these later times. *The day of the Lord of boasts shall be upon every one that is lifted up, and upon every one that is proud, and lofty, and he shall be brought low: Every proud thing within the Saints, and every proud and lifted up person among them, upon al the Cedars of Lebanon, that are high and lifted up, and upon al the Oaks of Bashan, be they as tall as Cedars, as strong as Oaks, yet the day of the Lord wil be upon them, and upon every high mountain, and upon al the hills that are lifted up, and upon every high tower, and upon every fenced wal, and upon al the ships of Tarshish, and upon every pleasant picture, and the loftiness of man shal be bowed down, and the haughtiness of man shal be made low, and the Lord alone shal be exalted in that day, Isa. 2.* The day of the Lords power wil be upon al the wisdom, pride, power, confidence, comfort

comfort and beauty of flesh, and then the Lord alone shall be exalted in that day; this is the day of the Lords power, we will rejoyce and be glad in it, this will minister true occasion of joy to Saints, when they can say and sing this song, *The Lord God omnipotent reigneth.* And thus this powerful law in the spirit will appear in the subjecting al powers below, or contrary to it, unto it selfe, when al created powers whatsoever below this omnipotency, shall acknowledge, *That thou Lord God Almighty art worthy to receive glory, and honour, and majesty, for thou only art worthy.* Thus shall this power cause al other powers to bend the knee unto it, to submit and fall down before it. Learne therefore to wait upon this powerful law to accomplish al your works for you, both within you and without you, to bring down al your fleshly enemies, and then in conclusion shall you be able to see and say, that through the help of your God you have gone through an hoast, by the help of your God you have leaped over the wal.

5. The power of this Covenant and Law in the spirit appears in that it upholds

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holds those in whom it is from falling; it endangers the soul to God; the power of standing or falling is not left to the creature, but the power of God is become the Christians power to uphold him; We preach Christ the wisdom of God and the power of God, 1 Cor. 1. 24. Not onely wisdom and power to convert, but to uphold and keep up the soule with the Almighty; hence this Covenant is called an everlasting Covenant, Jer. 32. 40. And, saith the Lord, I will not turne from them to do them good, but I will put my feare in their hearts, and they shall not depart from me: this is the power of this spirituall law, it keeps soules perpetually with it selfe; so that as the Fathers love is an everlasting love, so he makes with his people an everlasting Covenant, that so their soules might live everlastingly in his everlasting love. In a word, its this law of power which hath undertaken the effecting of all the Saints worke both within them and for them, to carry them through temptations, and trials, and all oppositions both within and without, untill they come to be compleated in that Kingdome, *Isaiab,*

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42. 8, 9, 10. But thou *Israel* art my servant, *Jacob* whom I have chosen, the seed of *Abraham* my friend: Believers are the *Israel* of God, the spirituall seed of *Abraham*, *Gal.* 3. last. vers. 9. You whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant, I have chosen thee and not cast thee off; Feare them not, for I am with thee; be not dismay'd, for I am thy God, I will strengthen thee, yea I will helpe thee, yea I will uphold thee with the right hand of my righteousness: A blessed word being spoken in the spirits of Gods *Israel*: how wil this raise soules above themselves; worke them to a dependency upon him who is higher then themselves? When the Lord speakes this word with power, Feare not, I am thy God, I will uphold thee, I will helpe thee, &c. What need such a soule feare temptations, trials, enemies? This is that rock upon which Christ buildeth his Church, and the gates of hell shall not prevaile against it; a word of comfort for the weake Saints, they are not left to themselves to stand or fall at their own power, but they

they are carried along in the everlasting armes of the Almighty; He carrieth his lambs in his bosome, he will not loose one of his little ones, but will raise them up at the last day: See *Isaiab* 43. 1, 2, 3. But now thus saith the Lord that created thee, *O Jacob*, and he that formed thee, *O Israel*, Feare not, for I have redeemed thee, I have called thee by my name, thou art mine; When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; When thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee, for I am the Lord thy God, the holy One of *Israel* thy Saviour; this is made good in the spiritual *Israel* of God, he undertakes for them, his power and strength is to become theirs, he will help them and uphold them, and carry them through fiery temptations and tryalls, through fouds of afflictions and tribulations: and thus through many a fiery tryall will he carry them to the Kingdome. Oh therefore looke to Jesus the author and finisher of your faith, looke to him who is your covenant and workes all for you and all in

all in you; it is his word to you, and likewise in you, *Looke to me, and be yee saved all the ends of the earth, for I am God, and there is none else, Isaiah 45.22.* There is no power below or besides God able to save you, able to uphold and keepe you, but he alone is able to keepe that which is committed unto him untill that day; and his power is made manifest in his Saints.

6. The power of this Covenant, this law in the spirit enables to doe what it commands; it is not onely a law of light enlightening the minde, giving understanding to the simple; but it carries on the soul in acting sutable to the light communicated: hence it is the Apostle could say, *I can doe all things through Christ strengthening me: And Christ, Without me you can doe nothing; It is he that worketh both to will and to do of his good pleasure; I worke, saith the Apostle, yet not I, but his grace in me, 1 Cor. 15. 10. I live, yet not I, but Christ lives in me, Gal. 2. 20.* His power it is in you that destroyes corruption and flesh; he it is in you that workes you up to a sutable acting and walking with himselfe; *I, saith the Apostle, am dead to the law, that I might live*

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unto God, Gal. 2. 19. *Through the power of this law in the spirit am I dead to the law in the flesh, that so in the same power I might live unto God: Thus Saints live in the power of this law, & to God in the light and power of God: an excellent thing to be knowne of Saints, where the power, the life of their lives lieth, Because I live yee shall live also: Thus is Christ who is the Covenant become not onely the wisdom of God, but the power of God in every one that believes: Thus this law in the spirit transcends all other lawes besides it selfe: the Law and Covenant of Moses commanded, but gave no power to obey: hence it is the Lord complaines, Jer. 3. That they had broken the Covenant, though he was a husband unto them; but this is a Law, a Covenant not to be broken, because it effectueth what it commands. The Law of Moses is called a weak Law, Rom. 8. 3. For what the Law could not doe in that it was weake through the flesh, &c. This is a law of power, it doth that which the Covenant in the letter could not; that was a Covenant that could not give life, this is a law of life, a law of power in the spirits of Christians.*

Chap.

## Chap. X.

*The power of the law in the flesh.*

**A**S this Law, this Covenant in the spirit is a law of power, so there is a powerfull law in the flesh likewise, though this law in the spirit overpowers it and subjects it to it selfe, where it is manifest in power.

This law of power in the flesh may be considered, either as it is more grosse, or more refined.

1. As it is more grosse, powerfully working the mindes and actions of naturall men into a conformity unto it selfe; it carries on the naturall man to all manner of unrighteousnesse, and that with greedinesse: insomuch that they thinke strange of those who run not with them to the same excesse of riot; thus it operates in naturall men.

But 2. This same law of the flesh workes with much power, many times even in the spirits of Christians; this law of the flesh rebelleth against the law of the minde, and leadeeth captive

to the law of sinne in the members; how can Saints experience this truth? Many times though the inner man be upright, and as they are borne of God, they sinne not, yet what temptations, what workings of flesh appeares within them? which occasions blacknesse and darknesse many times, the appearance of flesh in a way of power, which seems to stoppe the current of the soules present communion, and leaves it under a waiting condition for deliverance.

*Qu. Is this law in the flesh too strange and powerfull for that in the spirit, when it seemes thus to prevaile in its rebelling against that holy law?*

*Anf.* Its not too strong for it, but wisdome gives way to this rebelling law, that it may act its part, that so the soule may see it selfe what it is by nature, and so may the more prize grace, and the more earnestly waite for a deliverance, and likewise for the keeping of the soule in a humble waiting, dependency upon this Almighty power; therefore he sends a pricke in the flesh, the messenger of Satan to buffet, lest there should be an exaltation above measure, as experience teacheth us, that  
flesh

flesh is ready to take advantage, and that from spirituall discoveries.

2. This law in the flesh worketh in a more refined and pure, though in a more deceivable way; not onely in working soules with violence and greedinesse in a way of sinne, but likewise worke soules when they come to see their sinne into a fleshly righteousness; so that the soule being ignorant of the righteousness of God, it goes about to establish its owne righteousness, *Rom. 10. 3.* And so it workes the soule into a fleshly boasting, and a fleshly glorying in fleshly and carnall excellencies, and that with as much violence as into a way of sinne and prophanenesse, unlesse the power of this spirituall law prevent; then its true the soule is content with joy to suffer the losse of all, and and to account all things but dung and drosse that it may winne Christ, and be found in him; then its content not only to suffer the losse of this law in the flesh in the grosser consideration, but in the most refined consideration; then it can say, *What things were gaine to me those I counted losse for the excellency of the knowledge of Christ Jesus my Lord, &c.*

## Chap. XI.

*The glory of this law in the spirit.*

**T**His Covenant in the spirit is a glorious Covenant; when Christ comes, he comes with power and much glory; this law rules in that Kingdome, where there is power and much glory. The glory of this Covenant appears not onely in all those fore-mentioned particulars, as its a law of light, liberty, righteousness, holinesse, power, &c. which must needs produce much glory where all those excellencies met together in one soule, and all are glorious, glorious light, and liberty, and righteousness, and holinesse, and power, it must needs be glorious, when made partaker of the light, liberty, righteousness, holinesse, power and glory of the glorious God.

Besides this, for illustrating of this glorious law, I might minde how it,



1. Interests the soule in whom it is into a neare relation to the Father, not onely of son, and of heire, but likewise the relation of Wife, of Spouse, and so is married to the Almighty eternally; this is a name better then that of sons and daughters.

2. This glorious law makes forth many glorious discoveries and revelations in the hearts of Christians, Such as eye hath not seene, eare hath not heard, neither hath it entred into the heart of man to conceive those things that he hath prepared for them that love him, but he hath revealed it to, or in us by his spirit, 1 Cor. 2. 9, 10. Oh those sweet discoveries God oft makes in the spirits of his, that they can say sweetly to their soules after a blacke and darke day, *Returne to thy rest, O my soule, for the Lord hath dealt bountifully with thee*: Thus are they let see into that glorious mystery of love which passeth knowledge.

3. As it discovers glory, so it works a glorious minde, a desire in the minde to be compleated in this glory; not out of selfe-love (as most doe desire heaven that they might avoid hel) but for glories sake its selfe it beholds its beauty,

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its sweetnesse, its purity, its perfection, and so the soule is overcome with it; nothing in the world is to be compared to it: and hence it is that Saints have such noble, heroick spirits, looking above, slighting all things below as nothing, all riches and creature-excellencies and glories is but grasse, but drosse unto it; this is the nature of this glorious law, it fills the soule with so much glory where it is, that the desire is taken up with it, because it out-glories all other glories in the world besides.

4. As it is an out-glorying glory, and so drawes the desire of the minde unto it, so it is likewise a transforming, changing glory, it never leaves soules in whom it is til it compleates them in al the glory set before them, it workes up soules more and more to it selfe untill it hath perfected them in the glory of the Father; *Well done good and faithfull servant, enter thou into the joy of thy master*: Hence it was Paul being possesst with this truth, expecting this compleating in glory, presses on to the marke of the price of the high calling set

set before him; and was able to say, I have fought a good fight, I have finished my course, I have kept the faith, from henceforth is laid up for me a crowne of glory, which the Lord the righteous Judge hath laid up for me, and not for me onely, but for all those who looke for his appearing. Oh therefore my deare brethren in the unity of this spirit looke and waite for this day of God, the glorious appearing of the great God, because when he shall appear, you shall appeare with him in glory, and you never enjoy the end of your faith until you come into the perfection of this glorious salvation.

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Chap.

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## Chap. XII.

*The law in the spirit a law of peace.*

**T**Here is a false and fleshly joy and glory likewise which arises from the law in the flesh; and that either,

1. When creatures glory in sin and prophanenesse, and ungodlineffe; such a glorying is not good, it will prove their shame.

Or, 2. When men glory in the world, in their profits, pleasures and honours; this glorying likewise is after the flesh.

Or else, 3. When men glory in external priviledges, as they call them, although they are indeed but delusions, as ordinances, formes, performances, &c. This likewise is but a fleshly glorying, and that which Christ fore-told, *Mat. 7. 22. Luk. 13. 26, 27.* and the Apostle rejected, *Phil. 3.*

Or else, 4. When men are gotten in-  
to

o such a notion as that now al is good, every worke of the flesh, and deed of darkenesse is now justifiable, and they glory in it, why al these are but fleshly gloryings : And to such I say, Glory not, lie not against the truth, for a day is coming when al flesh shal vale it selfe unto this excellent glory, and al other glories shal perish as grasse, as dung upon the earth, and if mercy prevent not, al these gloryings wil prove your shame, *Because you have rejoyced in lying vanities; you have made lies your refuge, and covered your selves under falshood.* And to you I say, who have tasted how gracious, how pure, how glorious the Lord is ; Let not the wise man glory in his wisdom, nor the rich man in his riches, nor the strong man in his strength : but let him that glorieth glory in this, that he knows the Lord : and his interest in him, *That the Lord is his portion,* his relation to him, that he is his son, his delight, that he is heir with Christ to the same inheritance to the same glory ; and this is a glory wil out gloryal fleshly gloryings, in which men of the earth are taken up withal.

Or

Or else 5. when this man of sin gets higher in filling the fancy with high apprehensions and glorious imaginations, and seeming revelations to amazement in the creatures apprehension, that it thinks certainly its the glorious God, but the trial is, it ends all in flesh, fills the soule with pride and self-exaltations, and is but *like unto new wine put into old bottles*, that burst them all to peeces, and by this meanes the evil one takes an advantage to blow them up root and branch, and so to put an end to that which seemed to be in them, whereas the discoveries of the spiritual law makes soules in whom it is, the more humble, the more spiritual, the more conformable to it selfe : and the more this glorious law appears the more it changes the soule into its owne glory, the more is flesh and fleshly exaltations subdued.

## Chap. XIII.

*It is likewise a Law of peace.*

**I** Shal adde two or three particulars further in the discovery of this Covenant in the spirit : And

First, Its a Covenant, a Law of peace : Its not onely a law of grace and love, but its likewise a law of peace : hence its called in Scripture, a Covenant of peace, Ezek. 37. 26. *Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant, &c.* This everlasting Covenant of grace, is a Covenant of peace in the spirits of Saints, he is our peace, who hath broken down that middle wall of partition between us, &c. Ephes. 2. 14. This Covenant of peace may be considered, either

1. As it workes the soule into a peace and unity with the Father, that now the soul who was once as farre off, is made neare through the blood of this Covenant, and so being justified by faith  
we

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we have peace with God through our Lord Jesus Christ : and the kingdome of God within the Saints is a kingdome of righteousness, peace and joy. This is that the Apostle so often mindes in his Epistles, *Grace, mercy and peace from God our Father, and from our Lord Jesus Christ.* This is that peace of God which passeth all understanding, of nature and flesh, this is that peace which produceth joy which is unspeakable and full of glory : Now the soule being in a Covenant of peace can goe boldly to the throne of grace, there to have communion and fellowship with the God and Father of peace, being made through grace a son of peace.

2. This law of peace works the soul into a peace with all creatures, possesseth it with a disposition of peace and love : He is now at enmity with none, ready to doe good to all, to pray for enemies, and those who oppose themselves, being possessed with that law in the spirit, which is pure, peaceable, gentle, easie to be entreated, full of mercy and good fruites, *James 3.17,18.* without partiality, without hypocrisie, and the fruit of righteousness is sowne in peace,



peace, in them who love peace: This disposition is planted in them, as much as in them lieth, to live peaceable with al men. Thus are Saints not onely a people of grace, but a people of peace; the fruit of righteousness being sown in peace in them, they recompence not evil for evil, but overcome evil with goodnes.

3. This law of peace affords peace and quietnesse to the soul in al conditions, under al trials and temptations, when others hearts shal fail them for fear, and for looking after those things which shal come upon the face of the earth, They shal lift up their heads with joy, being possesst with peace, knowing that their redemption and deliverance draweth near. Thus are Saints quieted in their spirits through this spirit of peace, Isa. 32. 17, 18, 19. And the worke of righteousness shal be peace, and the effect of righteousness shal be quietnesse, and assurance for ever, And my people shal dwell in peaceable habitations, and in sure dwellings, and in quiet resting places: When it shal hail, coming downe upon the forest, and the City shal be low in a low place. Here is a glorious Covenant of peace

peace and quiet, and this shall be effected when the spirit is poured forth, *vers. 15.* which wil produce such sweetnesse, quiet and peace in Christians and that when the City is low in a low place, and hail comes down upon the forest, that is earthy creatures and hypocrites shall be filled with trouble, perplexity, and amazement, then shall Saints live in rest, and quiet peace shall come, they shall rest secure, nothing shall make them afraid ; Blessed are they which sow beside al waters in this water of life, whose effect will be in such a soule quietnesse, and peace for ever.

Chap.

# Chap. XIV.

## Of the Law of Love.

2. **T**his law in the spirit, as its a law of peace, so its likewise a law of love, its the royal law of love, love being the great command, the ancient command, commanded not onely in the letter, but in the spirit likewise: where this law is in power, this is manifest; first to God, God being love drawes love from soules: its true hee workes it first in them, and then being possesst with love they cannot but love; We love God because he loved us first, and this love being shed abroad in the heart, by this spirit wee love him, wee love him most, we love him best; he hath the heart, the soul, and its married to him; all other lovers being rejected in comparison of him.

2. This spirit of love and grace producceth love to the Saints in whom the image of God, holines and true righteousness appears: take this as an undoubted truth, That where the love of God

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is shed abroad by the spirit, there will be a sweet harmony in those spoules, a sweet agreement; Love as brethren, being al sonnes related to one Father, al possesse with one spirit, which is a spirit of unity, al heirs to one inheritance, to one Crowne, to one Kingdome, al made partaker of the same divine nature, which is love: there is no one thing wherein the visibility of a Saint more appears then in love; for love is of God, and every one who loveth is born of God, and knoweth God; hee that loveth not knoweth not God, for God is love, 1 *Joh.* 4. 7, 8. and he that loveth not his brother, neither knoweth nor loveth God.

3. This spirit of love produceth love in Saints to al: it makes those in whom it is like unto their Father who is good unto al, and his tender mercy is over al his workes, as much as in them lieth, they doe good to al, especially to those who are of the household of faith. In a word, this spirit takes away that selfish disposition of nature in seeking it self, and causeth the soule in whom it is not to seeke alone its owne but others good; it workes out that  
pcevish,

peevish, perverse and envious disposition, and fills the soul with the spirit of love, and that not feigned in shew, but in deed and in truth, ready with a real minde at all times to doe good to any man, to any creature, that is capable of receiving good. Thus ( my deare Friends ) as God is love, so those who dwell in God, dwell in love; and its from the flesh, and not from the spirit that those divisions, backbitings and reproachings flow, who cal themselves by the name of Christians. This I must tel you, that where the soule is possesst with love and grace from the Father it produceth love and grace futable to such an injoyment; for grace and love in God being shed abroad in us, works grace and love in us, love to God, to Saints, to al men, and hee that hath not this grace, this love in him, how dwelleth the love of God in him.

# Chap. XV.

## *It is a Law of Edification.*

3. **T**His law in the spirit its like-  
wise a law of edification: it an-  
swers that exhortation of the Apostle,  
*Let all things be done to edification*: It is  
this law of grace which seasons the soul  
with grace, & the words and communica-  
tions with salt, that it may minister  
grace to the hearers; have salt in your  
selves, and have peace one with ano-  
ther. In a word, it delivers soules  
from earthlineffe; vanity and folly,  
from carnal and unprofitable discour-  
ses; and that word of Christ is made  
good in them, *John 7. 38. He that be-  
lieveth in me out of his belly shall flow rivers  
of living waters*. And this hee spake  
of the spirit, that he would give, and  
this spirit giveth several gifts, worketh  
several operations, but its given to e-  
very one to profit withall.

How might this discover then first  
the fleshlineffe of those who pretend to  
be Christians, and yet manifest nothing  
but

but flesh; vanity and unprofitableness in their discourses and communications, full of earth and flesh, but empty of heavenliness and spirit.

2. This discovers the fleshliness of those, pretending such Christianity, yet delight in vanity, I had almost said, slight, if not scorne any spiritual or heavenly communication, which tends to edification: and indeed this law of love and edification is much wanting; And therefore my exhortation to al you who have tasted how gracious the Lord is, to waite upon him for a more full pouring forth of this spirit of peace, love and edification, that so you may declare your selves to be a people of peace and love; that you may become a blessing, a comfort each to other, that the peace and love of God shining in you, and through you, may so conforma you to it self, and so gather you up into its owne nature, that you may shine forth as a people possest indeed with love, that is, may be made knowne to al men, that you are indeed the children of a heavenly Father, not of this world, being born from above, not of mortal, but of immortal seed, which  
shal

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shal endure for ever; so shal you be to  
the praise of the glory of his grace, who  
- hath called you to an immortall crowne,  
an eternal kingdome and glo-  
ry which never shall  
have an end.

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**F I N I S.**

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**Errata.**

**P**Ag.9.lin.1. for in righteous, reade inlightens.  
p.16.l.15. for eyes r-dies.



